ESSEX DOVE,

PRESENTING THE WORLD

with a few ofher Olive Branches:

OR,

A taste of the Workes of that Reverend, Faithfull, Iudicious, Learned, and holy Minister of the

Word, Mr. IOHNSMITH, late Preacher of the Word at Clamering in Essex.

Delinered in three fenerall Treatifes, viz,

I His Grounds of Religion.

2 An Exposition on the Lords Prayer.

3 A Treatise of Repentance.

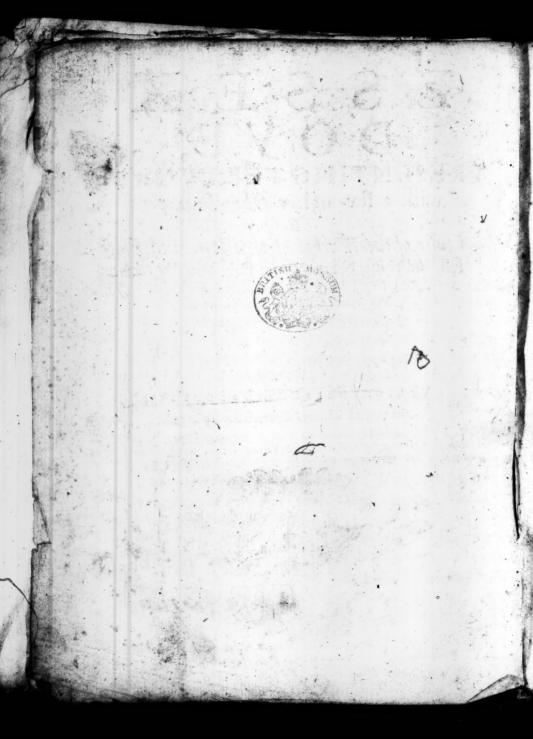
VPRICHTNESSE hath BOLDNESSE.

The Second Edition, Corrected and inlarged.

I Tim. 3. 16. And without Controversie, great is the Mastery of goddinesses, God matififed in the Spirit, seene of Angels, Preached unto the Gentile, beleeved on in the World, received up into glory.



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TO THE RIGHT HONOVRABLE, THOMAS,

Lord COVENTRY of ALESBOROVGH, Lord

KEEPER Of the Great Seale of England, and one of his Maiesties most honorable Priny Councell, &c.

And to his Right Honourable and Noble Lady, ELIZABETH, &c Lady COVENTRY all happinesse.

Right Honourable :



S there is nothing which doth more beautific and adorne this great admirable frame of Heauen and Earth; then the wonderfull variety of those rarities, created in and about

the Jame, in so many subjects of divers kinds of things, where of they subsist. So amongst those varieties, nothing is so wonderfull as the severall gifts proceeding from that All-quickning Spirit of God: which as at first, It mooved vpon the waters, cherishing, wholding, and quickning that rude, vndigested great formelesse lumpe, whill by Divine power, it had animated that, and all things therein contained, setting them in their most beautifull formes; breathing, as naturall life in man, so at length a more abounding spirituall life, which should vent and diffuse it

The Epistle Dedicatorie.

selfein so many thousand severall gifts and excellencies, as (in a maner) there are severall Christians : especially in the Ministers of the Word; whose lippes, as they preserve knowledge, so have they their severall abilities, some to cast downe, raise vp, intreat, perswade, conunce, instruct, threaten, infinuate, reforme, illustrate, explaine, open divide, and conveigh truths to the feuerall capacities of their hearts. In which the Author of this Booke (a man well known to your Honours) being so excellently sometime adorned with a compound of these and many moe gifts, (in most whereof he excelled) that the memory of so pious, painful, and learned aman of God might not be forgotten, I adventured to (browd this booke onder your Honours mings of protection, to receive some lustre and countenance by your fauour, clearing the obscurity thereof, in place of the curious band of the most worthy Author now dead: who as he was, and his Name and Fame (I bobe) yet is and euer will be precious in your fight; So I hope the Relation hee sometime had with some of yours, and estimation from you, would purchase me easily a pardon for this incruding boldnesse, whereby I have assayed to declare my selfe euer,

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Your Honours in all humble duty bound,



To the Reader.

Know not what Apologie to make for my felfe, that now in the copious multiplicity of Treatifes of this nature, I should yet thrust forth more, as though I could be a poore meanes to bri: g vnto thee any new matter, which, by some former Worthy had not beene said before. And surely, this had almost discouraged me, vntill I called to

mind the speech and counsell of a Right Renerend Father of the Church, (yet alive) which was, That if a thousand seneral men had all written on thefe fenerall subjects : yet he could wish them all printed. For (faid he) though all doe agree in the maine, yet should wee fee a different carriage of elegancy and variety of the same spirit, in the diners distributions, amplifications, and profecutions of the same subiest; Whereby (at least) this profit would come, that the soule might now and then be rauished in the admiration of the rarities of that Wonder-working fpirit, which fo diffuseth it selfe in choyce of excellent abilities (all exquisite and divers) among such multitudes of seuerall men. This with the delight I tooke in reading. trimming and writing them out (with very much adoe) together with the defire I had to doe some poore service to the Church. and perpetuate the memory of the All-deferning, most worth, and learned Author (sometime my deare friend) imboldned mee to venter them vnto thy view, at the request of his fomtime deare wife and Executrix. I befeech thee therefore, fauourably to cenfure what is done, accepting the same in good part, from him who chused rather to present thee with a few Crummes which fell from this Holy mans Preaching, then altogether busie in filence with him, his Words and Workes. True it is, he wrote an infinite, intricate exceeding small abbreviated hand; out of all hope and possi-

To the Reader.

bility to be read (a fault yet incident to too many good Preachers whereby they robbe Posterity of their Labours)by reason wherof, these three Treatises (mingled as they are) were with much adoe. by a painfull Writer, and other helpes, fetcht (as it were) out of the fire, and so brought to this imperfect perfection. The former two by him were never intended for the publike view : onely that of Repentance, with his owne Epistle, he had appointed for the Presse, at our earnest intreaty, but lest it vnfinished to his mind. Therfore if therein thou findest any thing pleasing for thy good & fo canft measure Ex unque Leonem: judge, if the Eccho of his voyce, the traces of bis foot-fleps, be fach in scattered unperfect Notes: what were those [weet & Excellent Straines of Learning and Piety. wherewith he was most plentifully indowed, and wherewith this Booke had beene more abundantly stored if his exact curious hand had limited it out for this vie. Much more I might fay of him, but why should I? seeing it were but to extenuate the worth of such a shining and a burning Lampe, by labouring to expresse, that which was vnexpressible, and which my ignorance was neuer able to reach or fearch into. Onely my request vnto thee now is, to forgive my weaknesse, and those mangling mistakings, which (by my ignorance and want of indement to dispose aright) are found therein: affuring thy selfe I meant well, though I could not reach the Altitude of the Author as I wished; nor amplifie his breuities (as not daring to meddle with Apelles unfinished Pitture:) which great fanour shall binde me yet further to ayme at thy good : remaining in the meane time,

Thy fernant in Christ Iesus,

I.HART.

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SMITHS GROVNDS OFRELIGION.

Question.

Hy was man made?

Answer. To serue God, Pro. 16.4.

Atts 17.27

2 What gather wee of this?

A. That our first, and chiefest care must bee to serue God, Maib. 6.33. Pro. 4.7.

A. First with those that thinke it enough to live civilly and honestly in the world, having no love to Reli-

gion, no care of feruing God.

Secondly, it meeteth with those; who though they have some care of it; yet make it not their first and chiefest care, but let euery worldly businesse take place before it.

Q. How doe weeknow there is a God?

. First, by the Scriptures. Secondly by the light of Reason.

Q. What bee thereasons?

A. The first is drawne from the Workes of God: The se-

Q. What is the first?

A. When wee see a faire and a goodly. Tower, though we saw not the workeman when he built it, yet wee easily conceine that there was some Architect that framed it, and set it vp; So

when wee see the glorious frame of Heaven, and Earth, wee castly conceine, that there is a God who made it, though wee see him not.

Q. What is the fecond?

A. When as a man hath committed any horrible fact as murder, theft, blasohemie, and the like; Though he hide it from men, yet he feeles (then especially when he is wakened vp with some indgement) continuall gripings and gnawings, and fearefull terrors in his heart, which is nothing else, but a secret guiltinesse, and a close feeling, that there is a God, who will revenge it.

Q What is God?

A. God is a Spirit, or a spiritual substance, having his being of himselfe, lohn 4.24.

Q. What gather wee of this that God is a fpirit?

A. That they that conceiue God to bee like an old man fitting in heauen, worthip an horrible Idol in stead of the true God, Luke 24.39. Numbers 23.19

Q. What say you then of picturing God in glasse windowes to

mor hip?

A. It is one of the abominations in Poperie, cleerely condemned by the Lord, Dent. 4.14.15. Rom. 1.23.

Q. Why is God faid to have his Being of himselfe?

A. Because all that we have we have from God, but whatsoever God hath hee hath of none, but of himselfe alone, Heb 1.3.

Q. How are we to conceine of God?

A. By his properties, That God is a Divine power. First most Mighie. Secondly most wife. Thirdly most Inst. Fourthly most Mercifull, and fiftly Insinite.

Q. Wherein appearetb the great might and power of God?

A. First in making the world of nothing, all the world being not able to make one filly flie. Secondly, in vpholding it now 5622, yeares; Whereas Iron houses that men make will moulder

away in many leffe.

Thirdly, in converting the foule of a finner, it being a harder matter, then to make the world: For in creating the world, the Lord found no refiftance, nothing that stood vp against him to hinder his worke, but in converting the foule of a finner the Lord findes a refistance, men labouring to hinder his worke in them, and opposing themselves against it, Ephel. 1.19.

Q. What

Q. What vfe may we make of this Propertie?

M. First, that seeing weede glad to get the fauour of mightie men, we be more carefull to get the Lords fauour, who is mightief

then they all, Pfal. 30.7.

Secondly that we faint not in any trouble, feeing God is most mightie that takes our part; For no man is so poore, but God by his power can make him rich; No man is so sick, but God by his power can make him whole: No man is so weake, but God by his power can make him strong, Heb 13.6.

Thirdly that we feare to displease him, who is able to doe vs more harme, then all the men in all the world can do, Luk 12.5.

2. What is the second Propertie of God?

A. He is most wife.

2. Wherein appeareth the wisdome of God?

A. In two things principally. First, In framing the world so wisely; that men and Angels may wonder at it: if the Sunne had beene set lower, it would have burnt vs; if higher, the beames of it with such comfort would not have reached vnto vs. If all had bin Summer, heate would have parched vs. If all had beene Princer, cold would have killed vs. If all had beene Day, many a miser would have killed vp himselfe, and his servants and his cattell with too much working, many an angry man would have killed himselfe with Fretting.

Secondly, In ordering the things of this world with such most excellent wisdome surpassing all admiration. For some things were may buy, as Meate, Drinke, and cloathes; And some things againe were cannot buy; when were have meate, were cannot buy a good stomacke to our meate; When we have Corne, were cannot buy seasonable weather to sow our corne, most wisely God hath layd up some part of enery blessing with himselfe, and retained it, as it were in his owne hand, that men might bee driquen thereby more often to refort unto him. For if men might have all things here below; They would never goe to farre as "Heaven to fetch any thing thence."

2. what wfe may wee make of this property?

A. To rest contented with that portion, that God gines vs, with that weather, which God sends vs, with those losses, and troubles that God brings vpon vs. God is wifer then the wilest ofvs, and therefore knowes alwayes what is sitted for vs. And

therfore to thinke, when God fends vs sicknesse, that health were better; when God takes away our children, it were better to have them still; It is the folly of our hearts to make our selues wifer then God.

2. What is the third Propertie of God?

A. Hee is most lust.

2. Wherein appeareth the luftice of God?

A. In bleffing the godly, and punishing the wicked.

Q. How stands it then with suffice, that the godly are commonly in worst flate?

A. Very well for though they have but little, yet they have more contentment, and more joy in that little, then the wicked

haue in all their plenty, Pfal. 37.16.

Secondly though they have but little, yet God gives them a true, and an holy vie of it: they fpend, and vie that little well,

Efay 22.18.

cherefore

Thirdly, that little they have is a pledge and a pawne, that God hath greater things referred for them: As a man is put in polfolion of the whole field by receiving a little Turfe in his hand,

Pros. 12.9.

Fourthly, that they want outwardly, they have inwardly Pfalme 45.13. Though they be not rich in the purse, yet they are rich in Faith, Iames 2.5. Though they have not gold, yet they have that which is better then gold, Iob. 28.15.1.6.1. Pers. 1.7.

Fiftly, that which God is behinde with them in this world, hal be paid them with vantage in the world to come, Mai. 19,28

Q. What wfe may wee make of this Propertie?

A. That seeing all our sinnes were punished in Christ, they cannot in instice be punished in our selues againe eternally, and therefore all they stand fully discharged before the indement seate of God, who by a true and a linely saith haue received Christ. For as when the Surety hath answered the debt, it cannot in any right be demanded of the debtor againe: So seeing Christ hath discharged for our sinnes, we ought not in any equitie to be charged with them, E/eg 53.5.

Q Wby then are the godly punished when they sinne?

They are punished not in ludgment, but in Mercie to weaken the strength of sinne, and to keepe under the rebellion of their nature, which still dwelleth in them, Pfd. 119.71.

Q.What

Q. What may we further learne from this Propertie?

A. That God will right wrongs of his children, 2. Theff. 1.
6.7. And that the wicked haue good cause to hang downe their heads, knowing that God in instice for enery sinne will be anenged of them; they must pay full sweetly for enery oath they sweare, for enery lie they tell, for enery Sabboth they mispend, and therefore with trembling hearts they may looke enery houre when the fire will fall from Heauen, that shall burne them, when the great sudge shall appears in the clouds, who will condemne them, Prov. 11.21.

2. What is the fourth Propertie of God?

A. He is most Merciful.

2. Wherein appeareth the mercio of God?

A. First in making vs Men, when hee might have made vs Beasts; in making vs mise, when he might have made vs starke fooles; In giving vs limbes, when he might have made vs lame; In giving vs sight, when he might have made vs blinde.

Secondly, in prouiding things needfull for vs: When we are fick, herbs to heale vs: when wee are cold, fire to warme vs: when wee are hungry, meat to feed vs: when we are naked, wooll to cloath vs. And the more to commend his Mercies, hee prouides vs of all these things, when we are his greatest enemies. No man will do so much for his friend, as God doth for his foes. We came into the world with neuer a penny in our Purse, with neuer a sheafe in our Barnes, with neuer a sheape in our folds, with neuer a Coate on our backe, and yet the Lord hath filled our lives with greate abundance.

Thirdly, in sparing of our sinnes and that diversly, First, in hiding many of our sinnes from the eyes of the world: For if the world knew as much by vs as God knowes, the best man that

lives would blush to shew his face.

Secondly, giuing vs a time to repent; for if God should damne every sinner to soone as hee sinnes against him, wofull were our case, for none would be saued: it is Gods mercy that wee line and breath vpon the Earth, being guiltie of so many rebellious mutinies and treasons against our heavenly King, as Ieramiah saith, Lament. 2.22.

Thirdly, in ving all meanes to draw vs to repentance; like one that would gladly vndoe a doore; he tries key after key, till

he hath tryed every key in his bunch. So God hath tryed by Mercy, and tryed by Iudgment, he hath tryed by poverty, and tryed by plenty, because he would gladly by some meanes bring vs to him, Esay 5.4. As when a great fish is caught vpon the hook, the fish pulls and the man pulls, and the fish pulls againe: So God and the sinfull soule lie wrestling together, the soule drawes to Hell, and God pulls to Heaven, so saine God would have vs, who care too little to be saved of him.

. Q. What wie make wee of this Property?

A. First that men haue good cause to love God, seeing hee doth more for them then the dearest friend in the world will do; If we should injure our friend but halfe so much, as we injure God, he would soone cast vs off, Pfal.27.10.

Secondly, they doe the Lord of Heanen great wrong who pray to the Virgin-Mary, or to any of the Saints, as if they were more

fau orably inclined to Mercie then the Lord, Pfal. 50. 15.

Q What is the last Propertie of God?

A. He is Infinite.

Wherein appeareth the infinitenesse of God?

A. In two things Secondly, in respect of Time.

In respect of Time; because he is everlasting without beginning, and without end, beyond all time; Esay 5 1.5.

In respect of place; because hee filleth all places with his presence, Psalme. 139.78.

Qui What ofe doe we make of this Propertie?

A. First, to walke with scare and reuerence all our daies, because God is an eye-witnesse of all we doe, or say, and therefore wee ought to walke with as great shamesacednesse, and bashfulnesse before him, as before the greatest Prince or power in the world, Prom 15.11.

Secondly, not to be diffrayed in any trouble, because God is ever at hand to take our part; As a childe will not care for the servants, so long as hee is in his fathers presence, Pfol. 22.4.

Thirdly, that the diume Nature ought rather with reuerence to be adored, then curiously to be searched, for seeing God is infinite in all his nature; so mightie that none can conceiue how mightie he is, so wife that all the wits in the world cannot tell how wise he is; Wee are no more able to comprehend his excellent Nature,

then

then wee are to grafpe the Mountaines in our armes, or to fpan the broadest of the Sea with our fingers a Tim 6.16. if any desmond

Qu. How many persons be there in the Godhead?

A. Three, the Father, the Sonne, and the holy Ghoft.

Qu. Is it needfull for vs to know the diffinction of the Perfons?

A. Very needfull, for the Turkes and the lewes confesse one God, but becau'e they denie the distinction of the Persons, they neither acknowledge the Sonne of God their Redeemer, nor the holy Ghost their Sanctifier.

Secondly, the Maiestie of God is vnsearchable, and cannot be apprehended, but as it commeth forth, and reueales it felfe in the Person of the Sonne, and therefore they that know not the Sonne of God, they in very deed know not God, John 1.18.1. Joh 2.22.

Qu. What is the Father?

A. The Father is that perfon in the Godhead, who begetteth the Sonne, Pfal 2.7.

Q. What is the Sonne?

mount of God is over to intend A. The Sonne is that person, who is begotten of the Father, Iohn 1.14.

Q. What is the Holy Ghoft?

A. The Holy Ghost is that Person, who proceedeth from them, both from the Father and the Sonne, John 19.26. Gal. 4.6.

Qu. Was not the Father before the Sonne?

A. The Sonne is everlafting as well as the Father, for the Sonne is the Wisdome of the Father, and therefore as wee cannot say, there was any time when God was without wisdome : So wee cannot fay there was any time, when God was without a Sonne, Pro. 8. 23. moune for hos livy sin vo sent a en hand

Qu. Are there not three Gods, as there are three Parfons?

A. No, for all the three Persons are but one and the selfesame God; fo that as the Root, and the Body, and branches of a tree, are all but one tree: So the Father, the Sonne, and the Holy Ghost are all but one God, and therefore they that conceine the three Persons to be so distinct, as three men are; they entertaine a falle conceit of the lining God, 1. Cor. 8.4.

Qu. What vie may wee make of shis?

A. That who focuer worshippeth one of the dinine Persons, worshippeth themall, because they are all but one and the selfefame God : And therefore men may not thinks when they pray

to one of the divine Persons, the other is passed by, but hee that honoureth one, honoureth all, and he that prayeth to one, prayeth to all, lobs 5.23.

2. How must we ferne God?

A. According to his Word, not after our fancies, but as God himselfe will be serued, Dent. 12.32.

Q. What gather wee of this?

A. That all will-worship brought in by men without warrant of the Word of God, is to be condemned, Mark 17.17.

Q. What is the word of God?

A. That which is conteined in the holy Scriptures in the Bookes of the old and new Testament: there God speakes vnto vs, and breakes his minde familiarly, how and in what fort hee will be served of vs, 2. Tim. 3.16.

2. What vie may we make of this?

A. To remember, that as oft as the Bible appeareth, the bleffed mouth of God is open to instruct vs, and that they which regard not the Scriptures, regard not the voice of God, and they that suffer the Bible to lye classed & shut in their houses, do as it were seale vp the mouth of God, that he may not speak vnto them.

9. How know wee that the Scriptures are the word of God?

A. By the power of them, for God alone is able to connert the foule of a finner, and to beget faith, & therefore feeing the preaching of the Scriptures hath begotten faith in vs, and connerted vs vato God, we must needs confesse, even from our owne feeling, that the Scriptures are the very arms and power of God.

D. Why are they tearmed the old and new Testament?

A. Because as a man by his Will and Testament disposeth those lands and goods which he hath a So God in the Scriptures, hath bequeathed many blessings, as it were a number of legacies to the sonnes of men.

2. What did God bequeath in the Old Testament?

A. Saluation and eternall Peace to those that fulfill the Law; Misericand hell, and eternall death to those that breake the Law, Dent. 28.15.

2. What did God bequeath in the New Testament?

A. Saluation and eternall Peace to those that beleeue in Christ: and contrariwise; Condemnation and Eternall death to those that beleeue not in him: By the Old Testament none inherite, but those

Word of God.

those that fulfill the Law. By the New Testament, all those inherite, who beleeve in Christ, Mark 16.16.

2. Are all the Bookes in the Bible to be received alike?

A. No, for the Apocryphall are no further to be received, then they confert with the Canonicall Bookes, or with found reason.

9. What Bookes are Canonicall?

A. All in the New Testament, and so many in the Old as were written by Moses, or any of the Prophets, so that all are Canonicall from Genesis to Malachy who was the last Prophet.

2. Why are they called Canonicall?

A. Because they are the rule to direct our faith, and our life; for Canon in Greeke signifieth a Rule, or a square, which a Mason, or a Carpenter vseth for his direction in his worke; So that as they worke all by rule and line; so wee must square out both our Faith and our life by these holy Bookes.

2. What Bookes are Apocryphall?

A. All in the Old Testament, that were written after the time of the Prophets as; the first of Esdras, and the second of Tobis, Indeth, Wisdome, Ecclesiasticus, or Iosus Sirach, certaine peeces of Ester, and Daniel, with the Prayer of Manasses, the 1 of Maccabens, and the second.

Q. Why are not these Canonicall as well as the rest?

A. Because they were not written by Moses, or the prophets, who were the penno-men of the Holy Ghost, but by other godly men, who having not so great a measure of the Spirit, could not write all things so heavenly, and so purely as the Prophets did.

2. Why are they called Apocryphall?

A. Because they came not forth with Publike authoritie from God, but crept in closely, and by stell into the Church: for Aportyphast in Greeke signifieth a thing lurking in a hole or a corner, to shew that these Bookes are not nobly borne; And therefore how some they may be profitable, yet they ought not to speake with equall authoritie in the congregation of the Lord, Dent. 23.2

2. Had we not need of good warrant to Strike off formany Bookes

from the Canon ?

A. So we have Christ himselfe, who interpreting all the Scriptures, interpreted no more but Moses and the Prophets. And therefore seeing these Bookes of Tobith, Indeth and the rest, belong neither to Moses, nor the Prophets, as being written after their

their time. It is manifest that our Sauiour Christ hath shut them out from the Canon of the Scriptures, Lake 24.27.

Q. What is the drift and scope of all the Scripeures?

Scriptures A. To teach vs how to be faued, and to chalke out the way that leadeth vnto true happines, and eternall life, 2. Tim. 3.15. Ich 20:31

Q. How may a man be faned?

First, he must know and bee pert waded of his owne miserable estate, by nature, and be humbled for it.

Secondly, he must be perswaded of his happie estate in Christ.

Thirdly, he must practise that godly and Christian kinde of life, which every one is commanded to live, that beleenes in Christ.

Q. What is the first thing required of him that will be saued?

A. Hee must know his miserable estate in himselfe, how wretched and how wofull hee were if God should not looke vpon him with sauour, and mercie in the sace of Christ.

Q. Why is it needfull to know our miserable estate?

A. Because the sight of it will send vs more speedily to Christ. Secondly, it will make vs set greater price on the benefit, which we have by him.

Q. How doth this appeare?

A. For when we see, how deeply we are indebted, and indangered to God, that it is no dribling sum that we owe him, but so huge a matter, that neither wee, nor all the friends we have, are able to discharge it; this wil make ye seek more carefuly to Christ to discharge it for vs, and offer occasion to thinke more highly of him, who hath brought vs a full discharge for so great a debt.

Q. What is our Estate in our selues?

We eare dead in fins, like a Coarfe, that is layed out, and waites but the buriall, to be cast into the grave.

Q. How are wee fallen into this estate?

A. Two wayes, Spartly by Adams finnes, And partly by our owne finnes.

Q. What was Adams sinne?

A. The eating of the forbidden fruit, whereby he wrapt vp himselfe, and all his Posteritie in the wrath of God, as wee see a Noble man by committing Treason, not onely hurts himselfe, but staines his blood, and doth hurtto his children too, Rom. 5.12.

Q. What gather wee of this? The sale and sale of

A. That

Fall.

Sinne.

Our finfull

A. That he that will fland off from Christ, had need have a good purse, when he shall not only pay that which himselfe owes, but that also wherein Adam his father was indebted to God.

Q What is our owne sinne?

A. Our owne sinne S 1. Originall Sinne, Rom. 5.14.

Q. What is originall sinne?

A. Originall sinne is that backwardnesse, and vntowardnesse of our nature, whereby we stand not indifferently affected, but vtter enemies to all the duties of obedience, and holinesse required of vs, Rom.7.23.

Q. In what part is originall sinne?

A. It hath stricken like a poyson through all our parts, so that they are all bent against God like a fort of Rebells, that have put themselves in armes against their King. Gal. 5.27.

Q. How is the Vnderstanding corrupted?

A. It is blinde and ignorant in the things of God, and therfore even they that are wise and wittie in the matters of the world, in the matters of God are of no capacitie, and of no conceit, 1. Cor. 2.14

Q. How is the will corrupted?

A. It only willeth and lusteth after euill, like a fick man, that cares not for wholsome meate, but his stomacke onely stands to sluppersauce, and that which is naught, lames 45.

Q. What is Attuall finne?

A. That which arifeth from the corruption of our nature, like sparkes from a Furnace, Galat. 5.19.

Q. How many forts are there of it?

Sr. Euill thoughts in the minde.

A. Three forts, 2. Euill defires in the heart.
3. Euill words and workes arising thence,

Math. 15.19.

Q What gather wee of this?

A. That we are not dead in some one sinne, but are dead in many sinnes, the soule being wounded in every part, and having bled as it were to death at every joynt.

Q. What is the miferie of this estate?

A. Exceeding great, partly in respect of sinne it selfe, and partly in respect of the punishment of sinne, Rom. 7.24.

2. What is the miferie of this estate in respect of sinne?

A. Firft,

A. First, that men grow worse and worse in this estate, even as a dead man, the longer hee lies about ground, the more he senteth; So they that are dead in sinne, the longer they live, the more sinfull they are; as yeares increase, so wickednesse and sinne

is increased with them, 2.T.m.3.13.

Secondly, That men line in it without any feeling and trouble of minde; euen as a dead man, though he fents and fauours, that no man can abide him; yet he smers it not himselfe, and therefore is neuer grieued nor troubled for it. So they that be dead in sinne, though they be loathsome both to God and man, yet they have no feeling of their bad estate, and therefore they are neuer vexed nor grieued for it, Res. 3.17.

Thirdly, that men feeke not to come out of it: euen as a dead ma will never stirre his foote, nor fo much as becken with his finger for one to helpe him, and give him life. So they that are dead in sinne, are well content to lye still in that estate, and will not vie the least meanes for the recovering of themselves. Mar. 4. 6.

Fourthly that they profit nothing by all the meanes that should doe them good; let the Lord ring his indgements in their eares, yet they heare no more then a dead man heares: let him set up neuer so many shining lights in the Church, yet they see no more then a dead man sees: they tast no more sometimes in the word, then a dead man doth in his meate, Math 13.14.

Q What is our misery in regard of the punishment of sinne?

A. We are subject to the curse of God, both in this life, and in the life to come, Gal 3.10,

Q. What is the curse of God in this life?

A. It is of two forts, And partly on the things that belong

Q. What is the curfe of God on our felues?

A. It is the losse of our happy estate: For whereas before we were the heires of God, and all his blessings belonged vnto vs; now wee haue no right, nor interest in any of them. As a dead man loseth all that his father by will had bequeathed him.

Secondly, the calamities, that are fallen vpon vs; on our bodyes; riches, ficknesse, and death it selfe: on our foules, feare, forrow

and despaire.

Q. What is the curse of God on the things that belong unto vi?

A. In our goods, hinde rances and losses. In our Name, infamic and reproach. In our children, servants, parents, and friends, infinite miseries that may grieve vs.

Q. What is the curfe of God in the life to come?

Whereas the state of the wicked is much more miserable then the state of a dogge, or a toade; For when they die all their miseries end, but when the wicked dye, then their greatest miseries begins.

Mat. 25,41.

Q. What will the fight of our miferable estate worke in vs?

A. In those that belong to God, it will worke true humiliation and forrow for their sinnes. For when they shall see themselves so many wayes guiltie of the wrath of God; This will melt them into teares, and turne their ioyes into heavinesse, and all their mirth into mourning, Alis 2.37.

Q. What gather wee of this?

A. That they, who have not truely forrowed for their finnes, nor wept as it were at the feet of less in remembrance of them, can finde no found comfort, nor peace in Christ, Mar 11.18.

What are the meanes to further and helps on this forrow for fin Sorrow for A. First to consider, that we, and all we, so long as we like in sinne. finne, are subject to the Curse of God, cursed in our selves, and cursed in our friends, cursed in our bodies, and cursed in our foules.

Dent. 28.16.17.

Secodly, to consider that we are subject to all the curses of God: And therefore if some one bee so heavie and intolerable, that it makes vs even weary of our lives; How will it be with vs, when the whole wrath of God shalbe powred out vpon vs, Dent. 28.45

Thirdly, to confider that we are subject to the curse of God, continually, sleeping and waking, riding and going, working and playing, liuing and dying, in this life, and in the life to come, Dens.

28.46.47.

ild

Fourthly, to confider that many thousands lie damned in Hell for those sinnes, wherein we line. Sodome is in hell for pride, and yet we are proud. The Glutton for abusing his wealth, and yet we abuse it. Corazin, because they profited not by the Gospell, and yet we profit not by it, Inde.7. verse.

Fiftly to confider our mortalitie, and the vncertainetie of our life, that we know not how soone we shall die, and if we die in

this

Saluation Tecond

thing.

Clrift.

this fort, we goe damned to hell, Lake 12.20.

Sixtly, to consider, that there is no meanes to shift away from the judgements of God, but how societ they seeme to sleepe for a while; yet they will awake, and ouertake vs at the last, Num 32.

Secently, to confider the indements of God vpon other men, and to weighthat what God hath beene to them, hee will be to

vs. if we live in thefe finnes, Lak, 12.2.

Eightly, that we vie all our afflictions to this end, to confider they be for finne; and that we have as well deserved all the rest of Gods judgements, as these which presently lye vpon vs. And therefore that we forrow not so much for the Euils, as for our sinnes that are the causes of them, Lament. 5.16.

What is the second thing required of him, that would be samed?

A.He must know & be perswaded of his happy estate in Christ.

Q. What gasher wee of this?

A. That though forrow for finne bee necessarie: yet if any rest in this forrow, and seeke not the remedie in Christ, he shall never be happy, Ierem. 50.4.5.

Q What is our estate in Christ?

A. By Christ we are free from all our miseries, and fully and clearly restored to true happines, Rom. 8.1.

Q. How did Christ worke this?

A. By bearing the whole punishment, that was due to our sinnes, for thereby the instice of God was fully answered, and we discharged of all the fearefull curses that were written vp against vs, Gal. 3.13.

Q. How is this declared in the Scriptures?

A. By the similitude of a Debtor: If a suretie discharge the debt, the principall debtor in no good conscience can be troubled, or arrested for it. So Christ hauing cancelled the Bonds, and brought vs a full discharge for all our sins, we cannot in any equitie be challenged for any of them, Colos. 2.14.

Q. What may wee learne by this?

A. That as a man in a tempest betakes himselfe vnto a tree, and the tree beares off the rage & the violence of the storme; So we must runne to shelter and saue our selues vnder Iesus Christ, when the rage of Gods wrath like a tempest beates vpon vs, 1/ay.4.6.

9. What is the second meanes, whereby Christ bath brought us to happine se ? A. His

A. His obedience and perfect righteousnesse in sulfilling the Law. For life and happinesse is often promised to those that sulfill the Law. And therefore, seeing all the faithfull have sulfilled the Law in Christ, in as much as Christ hath sulfilled it for them; They must needs live therein, and be happy by it, Rom. 8.3.4.

Q. Howis this declared?

A. As a man makes over a Bill of debt to his friend, whereby he may recover a great peece of money to the enriching of himfelfe for ever: So Christ hath made over his righteousnesse, and obedience to vs; So that now we are able to purchase heaven, not by our owne penny, but by that stocke, which Christ our rich friend hath lent vs, Ren 3.4.

2. What may we learne from hence ?

A. That as a man, when as his owne legges are so weake, that they will not beare him, he layer all vpon his staffe; So we must learne to lay all vpon Christ, when our owne righteousnesse will not beare vs out.

Q. What is the third meanes?

A. His intercession, whereby Chist is our Aduocate, and intreateth God the Father for the faithfull, when wee are sleeping, or sinning, or not thinking on God; Then Christ in heauen is praying and intreating for vs, Rom. 8.34.

Q. How doth Christ pray for vs?

A. Not by prostrating himselfe at his Fathers seet but his very presence before God, hath init the force of a prayer to intreate Mercie and sauour.

9. What is the meanes to receive Christ?

A. Faith is the onely meanes to receive Christ, and to make Faith, him ours: So that as a poore man reacheth out his hand, and takes the bagge of gold that is given; So a man doth but reach out the hand of Faith and receive Christ, John. 1.12.

Q. What gather we of this?

A. That the divell will lay hardeft at our faith, and had rather we had any gift, then the gift of Faith, and therefore it must be our wisdome about all our vertues, to labour most for the nourishing and maintaining of faith, knowing, that without it, all the rest will doe vs no good, Ind. 3. verse.

2. What is Faith?

A. Faith is a fure perswasion of the heart, that all our sinnes

are pardoned in Christ, and that by meanes of his death is reconciled, and become fauourable to our soules, 1. Joh. 3.11.

2. How many kindes of faith are there?

A. Two kinds, San Historical faith, And a Iustifying faith.

2. What is Historicalifaith?

A. The historical faith is that whereby a man beleeues in generall, there is a God, and that there is faluation in Christ, but for his life, hee cannot apply any of these things particularly to any comfort of himselfe, this faith may be in the Reprobates and in the direls, sames 2.19.

Q. What is the Instifying faith?

A. The Iustifying faith is that whereby a man beleeues, not onely that there is a God; but in particular, that he is his God. Not onely, that Christ is a Sauiour; but in particular, his Sauiour, as Thomas said in Iohn 20.28. Thomas my God, and my Lord, And as Paul also saith to the Galat. 2.20. I line by faith in the Sonne of God who hash loued mee, and given himselfe for mee.

Q. How is it declared, that speciall Faith is needfull?

A. If a man be impleaded for debt, it shall not be enough to fay, such a man at such a time payed a great summe of money for other men, but he must bring his Euidence that he was one of those for whom he payed it. So it is not enough to say, that Christ dyed for sinne, vnlesse thou be able to shew thy Euidence, even speciall faith, that Christ dyed for thy sinne.

Q. What is the meanes to beget Faith?

A. The outward most vsuall meanes, whereby faith is wrought in vs, is the preaching of the word, Rom. 10.17.

Q. what gather wee of this?

A. That they that absent themselves from the preaching of the word, or marke it not when they be present, deprive themselves of the meanes of Faith, and so consequently of all the happinesse, that comes by Christ.

Q. What is the inward meanes?

A. The working of the spirit of God, who openeth the heart to beleeue those things are preached, Atts. 16.14.

Q. What learne we by this?

A. That faith is not of our selues, but the gift of God, and therefore we stand wholly beholden to God for our saluation,

who

who hath given vs Christ, and also the hand of Faith to receive him, Epbel. 2.8.

Q. Must we rest bere when faith is begotten in vs?

our faith, and daily to grow into a more sweet, feeling of the lone of God in Christ, Rom 1.17.

Q. What gather we of this?

A. That those men who neglect the ordinary meanes to encrease faith, as preaching, praying, reading, meditaring, the Secrements and the like, have no true saving faith. Because saning faith continually growes, and increaseth in those that have it.

2. What are the fruites and benefits of Faith?

A. We enjoy wonderful liberties, and priviledges thereby. Fath, Fift, we are inflifted Secondly, we are adopted and made the fonnes of God. Thirdly, we are fanctified by faith in Christ.

2. How are we instifted by Faith?

We know and are affured upon the promise and the word of God; that though we sinne daily, and there be infinite matters of condemnation in vs. yet we shall not be challenged, nor impleaded for any of our sinnes, but shall be accepted as just, and righteous for the obedience of Christ, Rom 8, 23.

Q. Howis this declared?

A. By a similitude; For no suite in law holdeth against the wife, so long as her husband lines; but if the wife oweth any thing, her husband must answer for it: Euen so when our soules by true faith are espoused and married vnto Iesus Christ, if the Deuill lay any thing against vs, he cannot bring his Action against vs, but against Christ our head and husband, who hath vndertaken to answer for vs.

2. What is the first fruit of Instification?

A. The first fruit, is Peace of Conscience. For whereas before we had a hell in our hearts, and our conscience was cuer accusing vs. and arraigning vs for our finnes, now we have rest and peace with God, and as it were a heaven in our hearts by the assume which we have in the bloud of Christ, that it hath fully and cleerely discharged vs of all our finnes, Rev. 5.1.

Q. What is the Second fruite of Inftification?

A. It is in the boly Gheff, whereby a man reloyceth with vnfpeakeable

vnipeakeable gladnesse for the great fauour, and mercy of God in Christ, Rom. 5.2.

2. What is the third fruit of Inflification?

The third stuite is rejoying in troubles for all the troubles of the Godly are the blessings of God, and are sent for their good, and therefore vnlesse they will grieve at Gods blessings, and the furtherance of their owne Good, they cannot grieve at any of the troubles, which God in savour and mercy brings vpon them,

and the like, have no tro! sidt bos swe wall and band

A. That when the will of God is fo, it is better for vs to lose our wealth, then to have our wealth: To lose our children, then to have our children, to part with our liberties, then to inioy them, and therefore we ought to rest with comfort in whatsocuer it shall please God to bring upon vs, Rome 5.4.

9. What as the fourth finit of Instification?

A. Sensible feeling of the love of God; for the godly shall even tensibly perceive, that they are in good regard, and in good account with the Lord, in that he takes not every occasion to breake off, and to be angrie with them, but passeth by many infuries, and many wrongs that are done against him, Rom. 5.5.

Q. What is the second benefit we receive by faith in Chrift ?

A. We are daily Adopted and made the fonnes of God, Gal. 3.26

2. How are we made the fonnes of God by faith?

A. By faith we are made one with Clarift, members of his body, flesh of his slesh, and bone of his bone. And therefore, seeing Christ is the Sonne of God, wee who are one with Christ, must needs be the sonnes of God; for being members & parts of Christ, we have good right and interest in all the hopeur, that arises h vnto cur Head, Ephes. 5.30.

Fruits of

adoption.

9. What are the fruites of our Adoption?

A. We are thereby made the heires of God, and have all his royalties, and the right of his Crowne, and his kingdome made ouer to vs, fo that if God be most blessed, then wee shall bee most blessed, who must st downe in the Throne; and in the kingdome with him, Rom 8.77.

2. How flads this wish the poors, & bufe offers of Gods childre beret

A. Very well, for they are yet vaderage, and their lands are not yet come into their hands, and therefore no manuell, if in this their

their minoritie, they differ nothing from Serunds, though they be Lords of all Gal. 4.1.

G. what may wee loarne of this? chanted bladt savewis med a

A. To passe our dayes with comfort, remembring, that how hard socuer our state be in this world; yet we are the heires of a great King, and the day will shortly come, when we shall be setched home with honour to endlesse happinesse in our Fathers house.

Q What is the fecond fruit of our Adoption?

A. Wee are thereby put in affirmace of eternal life: For the Sonne, faith Christ in beba. 8.35, abideth in the house for ener, and therefore if wee be the sonnes of God, wee are sure that we shall abide with him for ever. A father will not cash his children out of doores for every fault; No more will God his children for every sinne, Plat. 89, 20.

Q. How is this further declared?

A. By the care a father hath of his childrens good. For as a father will bend all his wit and wildome to preferre his children, and will put by as much as he can those lets and hindrances, which may stop them from its So God bearing a fatherly affection to his children, will imploy the vetermost of his wisdome, and his skill to saue them. And therefore, valesse we will say, God hath not wissome, or skill enough to doe it, we must needs confesse, that we shall be saued, 2. Tim 1. 12.

Q. What is the third fruit of our Adoption?

A: Wee grow into such considence of God, that we dare trust him with our whole estate; and therefore laying downs our lines and our liberties, and all we possesse, at his holy seet, we are well content, he dispose of vs, and of all we have according to his owne will, 2. Sam. 15.26.

Q. What is the fourth fruit of our Adaption?

A. Wee are affired thereby, that God careth for vs, and watcheth ouer vs, and delighter to doe vs good, for being our Father, we may affire our felues we shall finde him a Father even most tenderly and most fatherly affected to doe vs good: So that as a father is carking and caring for his children when his children are fast asleepe: So God cares more for vs, then we care for our selues and many times thinks of our good, when wee our selues are carelesse of the property of the selection of the

Q. How is this further declared?

3anttifi

cation.

A. A Kings childe shall not be suffered to goe abroad without his guard : So without a Guard of heavenly Angels, we ftirre not a foot: alwayes these heavenly warriours are attending and wai-A. To palle our dayes with comfort, crossociale, evino gain

O. what is the fifth fruit of our Adoption? I had nuo muo band.

A. We may pray with boldneffe and affurance, that we shall be heard: For as a childe will mone himselfe to his father, thinking that if any will helpe him, his owne father will doe ir; So we may boldly poure forth all our complaints into the lappe of God with afference, that if any man heare with theing our Father) be most ready to hearcand to helpe ve, vilehi grain !!

9. What is the fixt fruit of our Adoption ?!

A. We know that God will accept our poore feruice, and our weake obedience at our hands : For even as a father had rather heare his little child stammer, then some others speak plainely. So God is more pleased with the weake prayers and the small obedience of his children, then with all the toyles, and labours of the wicked, Heb 11.4.

Q. What is the third benefite we receive by faith in Christ?

A. Sanctification, whereby we are freed from the bondage of finne, and by little and little enabled through the fpirit of Christ dwelling in vs. to loue that which is good, and to walke in it. 1. Cor. 6.11.

Q. How are we fantlified by Faith?

A. Faith makes vs members of Christ, and Christ is the head. that distills Life and Grace, and holinesse into all his parts: So that they who are Christs, must needes partake of the Spirit and life of Chrift, Eph.4.16. 1000 aperlaw lis to best av to slock

Q. How is this further declared?

A. As a wilde Olive being ingrafted into a naturall and a kinde flocke, lofeth his wilde nature, and partaketh of the flocke: So we being once ingrafted into Christ, feele our natural corruption by little and little to abate, and the fanctifying grace of Christ to ponre forth it felfe into vs, and partaketh of the goodnesse of a Cohen is carking and carife for his children when is shootleads

res fall allege: So Gad caves mors nidtho swradthy tad Wie Que

That they which line wickedly and loofely, howfoever they professe; yet they have indeed no part of our portion in Christ, Ephef.5.5. was that farmour medianed A. A. Kings

Q. What

Q. What are the finites of Santlification # | bloom and all all

A. First spiritual freedom and libertie, from the enbondage-Fraites of ment of sinne; For whereas before the Deuil and Sinne did so pos-Santisfiesses, that for our lives, we could doe no more, but what he sation, would have vs. Now we have willingnesses, and ablenesse through the spirit of Christ to live holly and right couldy in the sight of God, Luke 1.74.75.

2. What is the second fruite of Santtification?

M. Exceeding comfort in doing well, as Christ saith; It is meate and drinke to doe my fathers will: So it doth vs as much good as our meate, and it makes vs even glad in our hearts, when we can remember we have done any thing that please the God, Pfal.

9. What is the third fruit of Santification?

A. Deliuerance from many enills, whereinto the wicked and vngodly fall, for wheras the wicked are shamed many times for their
wickednesses, As thest, treasons, oppressions, and the like. The godly lining well, get a goood name amongst men, so that they which
will not like them will speake well of them, Aliss. 12.

Q What is the last fruit of Santtifications

A. A further sealing of our election, and our adoption in Christ. For by nature, wee are wholy given to that which is naught: And therefore, if there be any loue of righteousnesses, or hate of sinne in vs, it is a token that we are regenerated, and so consequently the sonnesses God, Rem. 8.14.2. Research to

Qu. What is the third thing required of him that will bee

Sauca?

preaches

A. He that will be faued, must endeauour himselfe to lead a Christian and a godly life, Heb. 12.14.

Q. What gather we of this lefting second or red annual weld to

A. That how soener men professes yet valesse they labour to refraine, and amend their lines, they shall never be saued.

Q. Seeing wee are aned by faith onely . How is good life needfull to faluation?

A. Good life is needfull not as the cause of saluation; for wee Godiness. are saued by the free favour of God in Christ, but it is needfull as the pathway that leadeth to saluation. Even as a friend should give vs a great deale of Treasure vpon the top of an hill; the treasure were ours by our friends gift, and yet wee should not enjoy

it, vnlesse we would climbe up the hill: So heaten and faluation is ours by the gift of Christ, and yet we cannot enjoy it, vnlesse by a godly, and a good life, we will walke unto it, 2. Tim. 1.9.

2. Where muft wee begin the godty life ? 11 100 101 1612

A. First a man must labour to reforme his heart to bring it out of loue with sinne, and to like well of the holy things of God Ier.

9. How is this declared?

A. If a man would make a bad tree good, it is not enough to chop off the branches, and the boughs, valeffe he change the very nature, and sapp of the tree: So valeffe the very nature of the heart be changed, and the innermost affection bee altered in it, all our labour in the godly life is but cast away, 2. Cor. 4.14.

Q. What must a man doe first in reforming his beart;

A. He must cleare it of those sinnes and corruptions, that naturally cleane vnto him: For if the best seed be sowne among thornes and bryers, it will neuer thrine; So till sinne be weeded out, let vs neuer looke that any good will proue or prosper in the heart, serem. 44.

2 What gather wee of this?

A. That they which labour after good things, and yet take no paines to weaken their corruptions, and to shake off their sinnes, shall neuer attaine to a godly life.

2. What sinnes must we labour to bake off?

e.J. All that cleane vnto vs, as the Apostle faith in 2. Cor. 7.1. Les vs cleanse our selves from all filebinesse of the sless, and spirit, and grow up unto full holinesse in the searce of God, Heb. 12.1.

2. What gather we of this?

A. That they which have reformed some one since or more and yet suffer some other to sleepe quietly and possesse them, are short of the truth of the godly life; 1.1660 1.85

Q No man is able to free himselfe from enery fine in bon one

A. Yet enery man multifrine and abour for it, and it must be his griefe that he cannot attaine it. We must not suffer since to dwell peaceably, and quietly in our hearts, but we must ener be warring, and fighting to drive it thence, cor. 12.8211 ye bould be

2. What are the helps and fartherances bereto? Indi you disc only
A. First a man must labout to know his owne heart; to grow acquainted with his owne soule, to see the special rinnes and breaches

Sinne.

breaches that be in it: For though we have fome fpice, and fome grudging of enery finne: yet enery man bath fome one special finne or more, that hurs and pefters him a boue the reft, after visities

Q. How foal a man know his facount finne due so with a sand! 4. Because the denil will labour mightify to hide it from vs. Sinne. Therefore some diligence must be evied to discouer it. First, a man must marke the course of his life, and see what sinnes he is most remoted with, which finneshe is least able to refift, what of all other he can hardlieft forgoe, and that be it one or more are mafterfinnes in him. die w www. attheight to area theinneman

Secondly, hee must marke, what sinnes raigne most in the place and in the country where he dwells; what finnes are the chiefe in his kindred, and in those that companie with him. For hardly can a man dwell in Sodome, but hee shall carry some smarch of the

finne of Sodome, Gen. 19 22. Meruni bas dil non 3nd Jonas Work

Thirdly, hee must marke the judgments of God, that fall vpon him, for God hath engrauen vpon every judgment, the name of the finne for which hee fends it So that a man in his punishment, may plainely read his finne. As Danid finning in his people, was punished in his people. And Pharaob finning in drowning the Infants, was drowned himselfe. And therefore, when wee are punished in our goods, let vs thinke we have finned in our goods: When wee are punished in our children, then let vs thinke we have finned in our children, and fo in our wives, in our friends and the reft.

Fourthly and lastly, if these means will not work; it is good to confult with some wise and some deare friend of our state, and intreate him in the love of God, and our felues, that he will tell vs in truth, what finnes hee fees vs most prone and inclined vnto.

Q. what must aman doc for the weakening and killing of his finnes? Killing of

A. When a man hath found out his finnes, then he must get him finne. to the Ministery, and to the Bible, and there marke the special places, that meete with fuch finnes; those of all other hee must lay to heart and be continually musing, and grating on ;as if a man be given to fwearing, let him looke St. Tumes. 4.12. if a man bee given to lightnesse or the like, let him looke, Ephel 50 5. Where it is faid, no whoremonger, neither any vneleane perfon, hath any inheritance in the kingdome of Christ, and of God; and fo enery speciall sinne bath a place, Pfal 179.11.

2. What eather we of this?

Que What gother mas of t A. That A. That they who either in hearing or reading the words slippe by those places, which make most against them, and strike deepest at their faults, shall never attaine to true reformation of their hearts.

Q. What is the fecond belpe toweaken finne ? was a war Q

A. A man must marke what feedes his sime, where it goveth firength. For as fire is nourished with suells so where is over somewhat that nourisheth our sines sife man can finde that and reforme its be shall some weaken the greatest corruption that is with in him. As if companie draw thee to sine, away with that companie: If feare of displeasure, away with that feare: if hope of commodities, away with that hope, Math. 5.29.

Q. What gather we of this ?

Lane not such companie, vse such passimes; such meanes as they know cannot but nourish and increase it in them, doe but deceine themselves. As if a man would clap drie saggots upon the fire, & say he doth meane to quench it, when indeed he kindles it the more.

De What is the third belpe to weaken finne?

his helping hand; as a little childe, if he have a tough sticke, which he cannot breake, runnes to his father with it, that hee may breake it for him: So because we cannot master our sinnes, therefore we must runne to God by prayer, that hee may master them and kill them in vs. Plakes 14.

Q What gatherwe of this ? we and olois hely land have vist well

A. That they who purpose and resolue to leave their sinnes and yet are not often vpon their knees crauing strength from heaven, and grace to leave them, shall never shake them off.

Q. What if shefe shings worke not?

A. If such things worke not vpon vs, wee must consider what is the reason, why they doe not worke; either we doe not vse them so diligently, and so carefully as we should, or else we have vsed them but a little while; A man cannot fell a great Oake with one stroke of an Axe, it will aske him many a blowe: So our sinnes being of so great a growth, will not quickly downe. It is well if after many labours, and much paines, wee may seele them begin, 2.

Cor. 12. 8. or else the heart may not yet be loosened from some darling corruption, vntill which time all meanes are vnessectuall, Psal.

at wather we of this?

Q. What gather wee of this?

A. That they who vie these meanes for a spirt, and practise them not continually and wholly, shall never get any found comfort, or profite by them.

Q. What is the second thing a man must doe in the reforming of

his bourt? The water main and a week

When a man hath weeded out his finnes, he must not then give over, but fall to worke afresh, and labour to plant somewhat in the garden of his soule: as one vice goes out, so he must labour to plant an other vertue in the roome, Hos. 1011.

Q. What gather wee of this? whiled blow had he louble and

A. That a man must not thinke his conversion to bee true voles. The be carried with as great love to godlinesse, as ever he was to wickednesse, and be as carefult for good things, as ever he was for cuill. And therefore they that are come from Poperie, atd stick there, having got no judgment, nor knowledge in the Gospell, doe but deceive themselves: As they also, who will not openly breake the Sabboth, and yet are not carefull to sanctific it in the holy duties thereof, Psal. 27227.

Q What are the things wer must firft plant in the heart?

A. A loue of God, to delight in him, as in the greatest portion Loue of we have in this world, to rest in him with ioy and contentment, God. as in our cheifest good: to set more price on him, then we doe on all the world besides. And therefore having such a sewel, and such a wonderfull creasure of the Lord, wee account all our wants to be nothing, so long as wee want not him: All our losses nothing so long as we lose not him: All displeasures light, so long as God is not displeased with vs. Math. 21.38.

Q Why must we beginne at the lone of God?

A. Because the lone of God is the fountaine of all true obedience, and it sendeth forth the carefull Christian to good workes. For louing God, hee will seeke to doe that which God may like of, and will willingly doe nothing that may displease him: Euen as if a man have a deare friend, hee will not willingly doe any thing that may offend him: but will seeke by all duties to make his loue and his good heart knowne vato him.

Q. How may we bring our bearts in lone with God?

A. By considering what God hath beene to vs, and what we have beene to him: Wee, the worst of all his creatures, worse then Toades or Snakes, for they sinne not against God, but wee

Feare of God.

finne against him: Worse then the Iewes, for they crucified Christ but once, but wee buffet him, and pierce him with our sinnes every day, worse then any of the damned Ghosts that lie damned in hell, for they sinned in darkenesse but wee sinne in the light, they having but weake meanes, we having many great helps to weaken sinne, and yet (mirrour of mercy) none so spared, as we are spared; none so blessed, as we are blessed; none so loued, as we are loued of the Lord. And therefore how can we, but even burne in loue towards him againe, and make more reckoning of him, then of all the world besides, Solomons song. 2.5.

2. What is the second thing?

A. The feare of God to be more afraid to displease him, then all the Princes and powers in the world. To be more abashed, and more ashamed, when God sees we sinne, then if all the eyes in the world were gazing on vs, Gen. 28.17.

Q. What will this worke in vs?

A. The feare of God will be as a banke, to keepe in the raging lusts of the heart, that they breake not out; Euen as the Sea banke beates back the waves, and breakes the force of them, that they cannot overflow, ler 32.40.

Q. How may we fettle the feare of God in our hearts?

A. First, by considering the great power, and the mighty arms of God, that he is more able to doe vs more farme, then all the powers in the world can doe. And therefore if we feare to displease a Prince who can kill but our bodies; how much more should we feare to displease God, who can damne our soules, //ey 51.12.12.

Secondly, by perfwading our selues, that we are alwayes in Gods presence, that he euer lookes upon us with a bright and a shining face; So that we doe nothing but what God sees us do; we speake nothing, but what he heares us speake. And therefore if a mans presence would bash us, how much more should the holy presence of God strike seare, and reverence into our hearts?

2. What is the third thing?

A. Knowledg of the will of God to understand what is holy, and what is unholys what is right, and what is wrong: what is pleasing, and what is displeasing in his sight, Ephes. 5.17.

Q. What are the parts of this Knowledge?

A. Two \ 1. Spirituall Wifedome, Coloff. 1.9

Q. What

Q. What is fpirituall underftanding?

A generall knowledge, what is to be done, Pring to

Q. What is (piritual Wildome?

underflanding.

A. A particular waighing of the circumstance of time, place and wisdome. person, to know what is expedient, I. Cor. 6.12.

Q. What is the vie of our knowledge?

A. It will bee, as a candle of the foule to light it and fhine vnto it in the wayes of God: For many times wee finne, when we thinke we doe not finne; and many times wee would doe well if we had knowledge & judgement how to doe it, Eph. 1.18.

Q. What gather wee of this?

A. That they which fay, they carry as good a minde to religion as the best, and yet take no paines to grow in the knowledge of it, doe but deceive themselves, Hos.

Q. What is the fourth thing?

A. Obedience to the will of God: to have our hearts at commandement, fo that in any dutie at any time, we can have it press and ready for the Lord; So that if God say but love this, we can love it: If God say, bearethis, we can beare it: If God say, but leave this, we can leave it. And this not onely, when Gods will and our affection suite together, but even then when there is an otter disagreement betweene them, ler. 42.6.

Q. How may wee bring our hearts to obedience?

A. First, to consider that God loues vs dearely: And therefore, he will never command any thing at our hands but it shall bee for our good, Ier. 22. 29.

Secondly, to confider, God is farr wifer then wee, and therefore

his course is better then ours, Pfal. 1 19.24.

Thirdly, to confider, we owe our lines, and our liberties, and all we have to God, and therefore when God commands, he commands but his owney. Corle 19:20.

Fourthly, to confider, wee shall have no good successe in our

waves, if we leave the Lords, Hof. 5.13.

Fiftly, to confider, that the Lord will not bleffe vs in his owne wayes, what vnlikelihood soeuer there be, that it shall not speed,

Pfal 37.3.

Sixtly and lastly, to consider; that our obedience to God, is the placing of him in his seat of glorie, and as it were, the crowning of of him to bee our King: So that to disobey him, is to disclaime,

and

and renounce his dominion ouer vs, Deut. 26. 17.

Q. What is the fecond generall thing required of vs?

A. Well ordering of the life, that our whole behaviour bee feemely and feafoned with grace, as well when we are in fecret, as in the light of men, Epb 2, 10.

Q. What must wee first doe in the well ordering of our life?

Ordering of our life.

A. Wee must sit downe and consider our state, of what condition and place we be. If a Christian: then we stand charged with the duties of a Christian: If a master, then we performe the duties of a master: If a Father, then the duties of a Father, and so of the rest.

Q. What are the common duties of enery Christian?

Sr. To live foberly in respect of himselfe.

of three forts 2. To live righteously, in respect of his neigh-

13. To line holily in respect of God, Tina 12.

Q. Why doth the Apostle begin first with our selmes?

A. Because a man is given naturally to love himselfe, and to seeke his owne good. And therefore if we cannot hold within compasse ofdutie towards our selves, much lesse 'shall we be able towards others.

Q. What is the dutie which we owe unto our felues?

A. To line foberly, and temperately in this prefent world.

Q. What is this Cobrictie which the Apolite Prakes of ?

Sobrietie.

A. A moderate, and sparing vse of our lawful liberties; which moderation must be kept in all the actions, that concerne our selnes; in our diet, in our recreations, in our mirth, in our forrowes, and so in the rest.

In Dyet,

LINE

Q. How shall wee keepe this godly moderation in our Dyet?

A. If two things be cared for: First, that it be not too costly, too sumptuous no though our purse will beare it, and our abilitie reach vnto it. The Glutton, which we reade of in the Gospell, was able enough to maintaine his cheare, for he died rich. And yet for his feasting on earth, he was faine to fast in hell: And the Deuis made as merry with his soule, as ever he made merry with his meate, Luke 16.19.

2. Is is not lawfull to feast our Neighbours?

A. Yes it is lawfull to make Feasts of love, as the old Christians did in Inde 12. verse. But neither must this be common, nor viuall enery day, nor to far more then for honest and sober delight.

Not

Mot desmon Ifay said a Marit per file, Wibinately 3 8.4 and dais

We must looke that we we not those meates and drinkes, i which we have how homely and how means forder they be intemperately, that we doe not first, nor seed, compountly, to the glutting, and whole statisfying of the siles in washing, our braines with drinke, and basting our bodyes with meate, more then needs, Ezek, 16.19, Fillness of bread, was one of the sinnes of Sodone, If at 1222222 to more they are not bear and bear him.

O. How hall we be fober and moderate in our Apparell? In Apparell

graue, viual, befeeming our Calling and our Countrey, trange Attyre is condemned, Eph. 1.18. light and wanton Arrye 1. Tim. 2.9.

2. Doe the Scripture: give any certaine directions for Attyre?

A. There are two Rules to be kept in our Attyre. First that we doe not firetch forth our felues into all that we may, and goe as farre as our place and libertie will let ve, but cut thort off some parte of that which is lawfull, for men of our degree, 1. Tim. 2.9.

Secondly, that we square our schee nost sober of our age, degree, condition, and state of life. 1. Bet. 3.5. Also we have an example in the 2. Same 3.18. Wherethe holy Chost cleareth King Dania, that he gaue no occasion to the cuill which came vpon his daughter, because in apparrell hee kept her within the rule appointed, and let her goe no otherwise, then other maides of her age, place and condition went.

2. Is nothing but apparel to be cared forting an swo has all

A. Yes, regard must be had of our gate, of our hayre, of what focuer we are set out, and attyred with In this also an honest and godly moderation must be vied, That our gate be not stately and proud; That our haire be not undecently long: That no more ornaments be hanged upon us then seemely nesse, and that Christians brietic, which hath become spoken off, will permit of the gate stay.

Qu' Is it not lawfull for men to have long buynet asimo to site v

As The Apolite faiths. Corimbuting after a home for a manifibe weare long baire. And therefore wilesse it bettlawfull for men to shame themselves, it is not tawfull for men to shaue long hayre: And he gives such a reason, as being well weighed, may moone them much a Doth mer watere is selfe teach you, saith

faith hee; As if he had faid, Though men hade neither religion nor honesty, nor grace, nor any configence in them systemature it felfe may teach them, that when they glorie in their long locks, they glory in their shame. We do have send a weather the glory in their shame.

Q. How may me ofe our recreations moderately and lawfully?

A. If weede not excelline in them, if wee spend not too much time vpon them, but vie them so sparingly, that thereby we may become the more sit, and cheerefull in our calling, Coles.4.5. and redeeme the time which we doe not, when our exercises doe make vs more sit for our duties.

Secondly, if we be not eagerly fet upon them, that we fall to fwearing, chafing, fretting, quarrelling, or hurting our neighbours

corne, graffe, cattell and the like.

Thirdly, if we vie them at lawfull and convenient times, not when we have fitnesse to better things, nor vpon the Sabboth, nor in any time of private, or publike mourning, Ecles. 2.1.

Why may we not use them, when we are fit for better things?

A. Because Recreations are permitted onely to refresh vs, and therefore if we play when we are as well able to worke, or to pray, or to reade, or to doe some such better things, we abuse our libertic, because we runne to recreations before weeneed them.

Q: Why may we not westhem on the Sabboth?

A. Because the whole day is set apart for the service of God,

Q. Wby not in the time of mourning >

Cales !

A. Because we may not laugh, when God would have vs weepe: We may not be sporting, when we had more need bee repenting for our sinnes, Isay 22.13.13.14.

2. How may we be sober and moderate in resting from our labours?

A. If no more time be spent in our rest, then may well serue to restresh vs. Marke 6.21.

Q. How may we alwayes keeps our felnes in mork?

A. If we consider, that the Lord hath stored vs with such varietic of duties, that we neede not be idle one hours in a day. If we cannot worke, yet we may reade: If we cannot reade, yet we may heare others reade: If not that, yet we may pray or meditate, or comfort our brethren. If we tyred in one, yet we may recreate and refresh our sclues in another, Coloss.

Q. How may wee be fober and moderage in our forrowes?

A. If

A. If we observe three things. First that we grieve not our in S. r. felues for enery needeleffe thing , for the ford will have vs line 1000 in fome comfort; and in fome cheere. And therefore, we must not take every thing to heart, and make our lives wearifome and bitter to vs. Phil. 4.4.

Secondly, that we gricue teffe for matters of leffe weight, and more for matters of greatest weight: More for our sinnes, then we doe for our troubles, and more when we lofe God, then when we part with our dearest friends, Zachmah (12000 2000 bommi emi

Thirdly, that we fuffer not our felues to be fwallowed vo of forrow no though it be for the belt things! Plant will will all the

2. How may we be foben and moderate in our mitth?

A. If we weigh the matter of our joy, that we never reloyee In any in early things, as in lofting, footing, talking wantonly, nor in Mirch those things, that are transtorie, and passe away; as in riches, fauour, honour, further then they are pawnes and pledges of the love of God (not in eaill things, r. Cer. 5.6. not in transitory, ler. 9.23. and the 34. lob 21.25.

Secondly if we shew not too great lightnes in our mirth, but alwayes it have some featining of Christian gravitie in it, Epber 1.4.

Thirdly, if we be not merry, when our owne finnes, or our brethrens miferies, give vs more caufe to mourne, Hofig. . Amer6. , 6

Q. Are there no other things, wherein fabrictic must be formed? A. Yes, many other things; as in our fleepe, in our feares, and in our caresfor the world, and the like; But by thefe few, which have beene handled, we may measure our all the rest.

Q. What is the duty white we owe to men?

A. To live righteously, that is to gine every man that which is To men his due Runverty, has ; everaled on a vens

happily, they have not had such he and wied: wasten 100 in-A. That we line them in their persons, both in their bodies and in their foules, in their goods, in their good names, and in enery thing that belongs whto them, Rom 1 3 8;

2. How may we free loue in show parfons & come and a will some in

in gert anter Le control Cano and Le le alland de le ser at e A. Three wayes, <2. In our Words, >t. John 2.18. Star went b Comerand one ing prech?

A. We mak not rafally be angry with them, for lone infereth In our

Righteeuf.

long, it will put vp many injuries, and paffe by many wrongs, and therefore they that fall out, and fuffer their love to quench for enery offence, declare enidently they have no loue. See Solotake every thing to beat, and make our lines we. Byno znom

Q. May wee not be angry?

A. Yes : but therein three things must be looked vnto. First. duger, that the cause be inst and earnest, Math 3.92.

Secondly, that our anger be not furious ; that it breake not out into immoderate heate into curling, banning, reuiling and the like,

Thirdly, the we tuffer not out felices to be f wallowed + 52.4 da

Thirdly, that it hold not long for both should feeke Reconciliation: As the father ranne to meete his sonne, and the sonne his father. And therefore, they that being once fallen out, will neuer be reconciled againe, or fraing courtefie who shall begin, bewray notably their want of lone. Eph. 16. 1. Cor. 1.12013. anits shorts

Q What is the ferond point of Imparationed address and and

A. Wee must not enuie their good: It must not grieve vs to fee others wealthier, wifer, and better thought of then our felues : We must be as glad of their welfare, as of our owne, and rejoyce as muchto hearethem praised as we would doe if our selves were commended, Rom, 1 2.1 9410 milw , viram tonod aw it , vibred !

9. What is the third point of Inward lone?

A. Wee must not take that which may be well meant in enill part: we must not be too jealous, and too suspicious of our brethren. vpon every conceite, thinking hardly of them, Row.1.29.

Q. What is the fourth point of lumard lone?

A. we must not disdaine them, nor set vp our selues against them: For though in some one gift, they come behinders, yet happily in some other they goe before vs; and though they doe not, yet happily, they have not had fuch helps, fuch meanes, fo many fweet motions to bring them on as we have hard, Phila.g.

Q. How must wee them our land in our words a stand wind as hoe A. Wee must not speake hitterly, scoffingly, nor crossely to them : if we be wronged, yet we must deale coldly, gently, and mildely with them por bisporty lomes 4111 not fooffingly, Gen. 21. 9.10. not croffely, Prots. 1. throw no nil. 2 sovew sord 1. 2. May we not be sometimes thanks in conspected?

1. Yes, but in Gods cause, rather then in our owne, and neither in both, till we fee gentle meanes will not worke as a Physician vieth vseth strong Medicines, when the weaker will not help,

Nebem. 13.25.

Secondly, we must not speake euil of them behind their backs, but by loue conceale those infirmities that are in them, vnlesse either Gods glorie, or their good shall require an opening of their faults 1. Pet. 4.8.1. Cor. 11.11.

Thirdly, we must not brawle, and wrangle contentiously about questions that shall arise amongst vs, 1.Pet. 3.15.16.

2. How must we shew love to them in our deeds?

their needs, but to our power and abilitie, seeke to make buditheir needs, but to our power and abilitie, seeke to make buditheir liues sweet and comfortable to them; We must not be altogether our owne men, shut vp within our owne profit, and pleasures, and wholy taken vp of them: But by loue we must goe out of our selues to the good and profit of our Brethren, Deut. 15.7. to the 11.

2. What gather we of this?

A. That they who are so farre off from helping their needy brethren, that they make even a spoyle, & a prey of them, most vnchristianly encreasing their miseries, and by vsury and hard bargaines, putting of them further into debt and danger; they have no drop of humanitie, much lesse any sound ground of Christianitie in them, Lea 35. 36.

Q. What other thing is there wherein we must show our love?

A. We must not doe any violence to their person, we must neither smite them, nor hurt them in life or limbe, as appeareth, Lenis. 24.19.20. For thoughthe Ceremony of that Law be now abrogated, yet the equitie

of it stands still in strength.

Q. What further thing is there to declare our lones ?

A. We must not procure hurt to their persons by any meanes, their so tenderly the Lord would have vs regard our brothren, that we person should

should not be any occasion, whereby hurt and dammagment may grow vnto them, 1 Chron. 11.19.

Q. What gather we of this?

That they who delay fuites in law, or blowe tales into mens heads, and so give occasion of blood, or they that rashly venture mens lives for their profite or pleasure, are highly guiltie of the want of love.

Q. Shall wee thinke our selnes discharged towards our Brethrens

persons, when wee baue performed this?

A. No, the chiefest thing is yet behinde, loue to their soules, which is the very life of Christian loue, Rom. 10.1.

Q. How must we love them in their soules?

Soules.

A. We must mourne and be sorry for their sinnes, as Christ wept oner lerusalem; so we must weepe ouer the soules of our brethren, ler. 13.17.

Q What is the second thing?

A. We must pray for them, that the Lord would forgive them, and fill their hearts with the riches of his grace, lames, 5.16.

2. May not one mani prayer get pardon for another mans sinnes?

A. It may as it appeareth in the 1. John. 5.16 and yet not without the faith of him, whom we pray for: For without faith it is impossible to please God, Heb. 21.6.

Q What gather we of this?

A. That they who see other men drowned in sinne, and yet are not oft upon their knees to intreate the Lord heartily, and earnest-ly for them, are highly guiltie of neglect of dutie towards them.

Q. What is the third thing?

In drawing A. We must labour to draw them to Christ; as one candle lights them to another: so one man must bring another to God; As Peter being christ, concerted, must convert his brethren; so wee being turned, must turne others to the faith, Zach & ar.

Q. What is the fourth thing?

To income A. We must being them on being come, we must encourage rage them, them, and fead them, forward in the wayes of God. As a man plies a lampe with oyle: fo we must nourish, and feed good things in them, that they goe not out, Heb. 10.24.15.

9. How is this declared?

By a finditudes for as in a great Familie where are many with thildren, the elder helpe to tarry and tend the younger's So in the bluot

family and houshould of God, the ancienter and elder Christians must helpe and support and bring forward those that are the weaker, and came lately to the faith, Alls. 18.27.

Q. What is the last thing?

A. We must admonish them of their faults; for he that rebukes Admonish not his brother of his sinne, hates him in his heart: Leuit. 19.19.

Q. How doth this appeare?

A. Because we know the Lord will punish his sinne and bring it to light: And therefore if we dissemble and admonish him not to leave it, what doe we else but defire the Lord to blaze him, and to shame him for it?

Q. Yea, but men will be angry with vs if we tell them their faults.

A. And God will be angry if we tell them not. And therefore it is better to lofe mens fauours then Gods fauour, and to have our neighbours displeasure then Gods displeasure: And yet many times that falls out that Salomon speakes of, Prov. 18. 23.

Q what things are to be regarded in reproming?

A. Three things: first, that we doe it mildely and loningly, that we fet not too egerly and too hardly on them, Gal. 8.1.

Secondly, that we doe it mightily and with power, not onely making them fee their finne, but even all the shame of it, to bring them to a greater hatred and loathing of it, Micab. 3.8.

Thirdly, that we doe it discreetly, not casting of precious feed vpon enery ground; but having some hope of the partie, that it shall do good, Pron. 9.8. Math. 7.6.

2. Is every prophane man to be given over in his sinnes?

A. Surely no: Great care out the had that we indee not men past physicke, till their disease be growne very desperate indeed. Though a man have beened scorner before, yet we know not whether now he may leave it. And though he have beene very impatient of reproofe at other mens hands, yet we know not how he may take it at ours. And therefore, as long as there is any sparke of hope, we must not cease mildely to admonish them of their faults, Marke. 12.45.6.

Q: What is the second Point to our neighbours?

gards the person of our neighbour, but also dealeth tenderly sour them and louingly with all those things that belong vnto him; So that in their ifany thing of his shall not finde honest and trustie dealing at our goods.

a hand

hands, there shall be inst cause to arrest, and indict vs of the want of loue, Rom. 1 3.9.

Q. How must we love them in their goods?

A. First we must preserue them the best we can.

Secondly, we must not withhold or detaine any thing from them.

Thirdly we must not take away, either by force or fraud any thing that is theirs.

Q. What doth the first point seach vs?

A. That if our neighbours house, or cattell, or come bee endangered, every man must lend his helping hand to preserve them safe, if our neighbours house be on fire, every man runnes with his bucket to quench it. So if our neighbour be oppressed in law, every man must helpe to defend his right; If by sicknesse he be cast behinde, we must further him and helpe him the best we can Exod.23.4.5.

Q. who be they that offend in this Dutie of love ?

A. First, they that suffer their cattell through negligence to breake into other mens grounds, and when they have trespassed him, are not willing and ready to make full recompence for their hurts, Exod. 22.5.

Secondly, they who hurt or lugg their neighbours cattell excessinely. For what conscience or equitie is this, that a man for halfe a penny-worth of grasse, should doe his neighbours beast a

shillings-worth of harme, Exed. 12. and the 5.6. verfe.

Thirdly, they that turne their owne dangers vpon their neighboursnecke, as they that turne the overshoote of their water vpon their neighbours land, or by any meanes draw him into perill that themselves may scape, Luke 6.21.

Fourthly, they that can give enidece in a matter, and yet by their filence fuffer their neighbour to be d. atted of his right, Lenit. 5.1.

Fiftly, they that will runne to law for every injury, and for every wrong. For though a man have done vs some harme, yet that is no reason why we should wast him in the law, and turne him out of all he hath But wee must seeke as neere as may be, that his punishment may be answerable and equal to his offence, 1. Cor. 6.7.

Q What is the second thing whereby we must shew lone to our

Neighbonrs goods ?

A. We must not with hold or keepe backeany thing that is his, but restore with conscience & care, whatsocuer in any right or equity.

or quity belongs vnto him, Pro 3.47 it issue no mobile vint mo ?

Q. Who be they that offend in this?

a ruen feliac must neede f A. First they that keepe backe the labourers hyre : not onely they that defeate him of his wages; but even they also, that keepe it in their hands when it should doe them good, Dent. 24.15.

Secondly they that are not carefull to discharge their owne debts,

Pfal 27.31.

Thirdly, they that finde any thing that was loft, and are not carefull to restore it: For as a Master layes certaine loose money ve and downe his house, to trie whether his seruants will steale it: So when we light voon any thing that was loft, let vs remember. the Lord makes tryall of our honesty, whether we will possesse with an euill Conscience one peny-worth of our neighbours goods or no, Deut 21.3.

Fourthly, they that have hired or borrowed, or taken any thing to keepe and are not carefull as much as in them lyes to restore it

as good as it came, Exed. 22.14.

Q. What is the third thing whereby we must shew love to our

Neighbours goods?

A. We must not get away by force or fraud any thing, that is his: we must suffer him to rest in a peaceable possession of those things which the Lord in mercy for the comfort of his life, hath caft vpon him, 1. Theff. 4.6. to annex desired view

Q. What learne we by this?

A. That in barganing, we must alwayes give him a pennyworth of ware for his penny: Couetoninesse and greedinesse of gaine must not rate our commoditic, and set price voon our Wares, but we must looke as neere as may be, that the goodnesse of the Commoditie we felleuen in truth and good conscience be equall to that money the Buyer payes for it, Leuis. 25.14.15.16.

2. Who be they that are condemned hereby?

A. First it condemneth all vttering of deceitfull and naughtie

wares, Amos. 8.6.7.

Secondly, it condemneth those that oversel their Comodities, & labour to drive the price as high as possibly they ca, Amos. 8.4.5

Thirdly, it condemneth those that vse faire Measures and false weights, or if they be true, yet they can so cunningly conucy the matter, and helpe it with a fleight, that the Buyer is fure to come Thort of his due, Dent. 25.15. to the 16.

Fourthly,

Fourthly, it condemneth those that ly in the winde to prey vpon a man (that must needs sel his Commodities for ready mony) to get them for halfe the worth: For what is it to oppresse our brethren in barganing, if this be not to oppresse them?

9. What other Dutte are weecharged with?

Memust not take Interest, or Viurie of our Neighbour, for all vsurie is biting vsurie; howsoeuer some can licke themselues whole againe, yet the greatest parte carry the print of the Vsurers teeth to their dying day, Exedization.

2. What is Ofwree?

A. Viurie is a certaine gaine exacted by Couenant about the Principall, onely in lieu and recompense of the lending of it: and it is cleerely condemned by the Lord, Pent 27.19.

2. Doth not the Princes law allow Usurie 10. pounds in the 100.

pounds ? Balland

A. The Princes Law restraineth Vsury, but allowes it not; The Prince had rather men would lend freely to their brethren, but if they will not for the hardnesse of mens hearts he permits 8 in the 100. least they should take 20 in the 100.

Q. Why is not U/ury condemned in the New Teffament?

A. Because it is sufficiently condemned in the Old: For the Morall law alwayes standeth in strength and is neuer repealed: And therefore Vsury being a branch of the morall Law, in as much as it concernes loue, and good dealing too with our neighbour, is as strictly forbidden in the New Testament, as it was in the Old, Math 5.17.

Q. What is the last dutie we learne from hence? I to the still

A. We must not fisch or pilfer the least pinne or point from our Neighbour: for it is not the value, but the dishonest manner of comming by a thing that makes it thest, Epbef. 4.28.

2. What is the roots of all hard dealing with our brethren?

A. Couctousnesse and greedy desire of gaine, for why doe men racke the prises of their Wares? Why do they scan their measures? Why doe they sell they care not what? Why are they Viurers, oppression, pilferers, and the like? But because their hearts runne after concrousnesse, and they are mightily ouertaken with greedinesse of gaine, Timed. 10.

2. What are the camfes of Conetonfueffe?

A. There are two causes of it. First, discontenument with our present

conetouf.

present state, not cesting in it, as in our portion with great thanks fallnesse of heart to God for it. For when we are once falls into lone with a better state, and grow discontented with the present blessings of God that are vpon vs. then we fall to scraping, and ferching in we care not how, Time 6.9. Instructing the Lords care, that he will leave vs in the dust, and not provide sufficiently for vs; we thinke to make shift for our selves, and to be furnished for a rainie day, though the Lord should leave vs. Heb. 13.5.

What are the remedies of it Pharoas sale nor flum V/

A. The remedies are two First to rest contented with our present estate, as in the portion which the Lord in wisdome knowes to be sittest for vs. Phil. 11.

Secondly, to have hearts firongly perfwaded, that the Lord will not leave vs nor for fake vs in our need, but gratiously wildipply vs with the riches of his power, what some ris wanting in vs to Per. 5.7

Q. What is the last thing wherein we must lone our brethren?

A. We must lone them in their names, taking care for their credite and estimation, that we bring not any blot or blemish your them but by lone maintaine and velicule their good report Title 2.2.

Q. What is the first dutie we are charged with in this behalfe ?

A. Whenforder occasion fermes, we must be willing to make report of those graces and good things that be in them, and to bestow their just and described commendations on them. We must not be given to simpther and conceale our brethrens praise, to bury and rake up their commendations in the dust, but be forward in remembring those things, whereby credit and estimation may grow vivo them, a loss of a worse.

2. What is the fecoul dirierequired of wet ad ow ment moust

A. If we heare them fally charged with any crime we must stand out in their defence, being content to hazard and aduenture some part of our owne credit and welfare for them. J. Sam. 20.33

A. We must not raise up any flander of lying tale against them. It is a foule since to gadde up and downer from house to house, whispering in this bodyes care, and that bodyes care; this tale and that tale to the discrediting of our brethrem Leaves 17.2010 100

2. What is the fourth dutie required of vs?

We must not open our cares to glucentermiliment to them

mm, lobm 3.17.

that carry tales. For the law of God not only condemneth those that first set them on soote, but even those also, that by approving them, and lending an eare vnto them, doe as it were vnderprop, and vphold the same. And therefore it shall be no excuse to say, that we were not the authors, and first broachers of them: But if we be hastic to hearken to slying tales, or give countenance to every busic body that will fill our eares; there shall be just canse to condemne vs in this behalfe, Exad. 23.1. Prov. 25.23.

2. What's the fift Dutie required of vs ?

A. We must not blaze abroad the infirmities and offences of our brethren, if by any prinate dealing they may be reformed, Pron.

2. What is the last Dutie required of vs?

A. We must not amplifie and aggrauate mens faults; though they be bad, yet we must not make them worse then they be. For this shall even make our enemies say, we love them, when they see we doe not racke and tenter their faults, but speake so sparingly and so tenderly of them, as possibly we can, Alls, 16.22.

die and chimacion, that food a sew sew since the one out

Godineffe.

A. That we live godly and holily in this present world: So that it is not enough to discharg our duties towards men, vales also we walke carefully in those duties that concerne the Lord, 1. Tim. 4.7.

Q. What is the first Point of godline fet

M. We must labour to shew in our life that we love the Lord: That we have him in high account & in high regard: that we recks more of him, then we doe of all the world besides, Denr. 10.12.

Q. How may we show that we love the Lord?

A. If we be more carefull to please the Lord and to keepe his fauour, then we be to please all the Princes and powers in the

world belides. John 14.W C.

Secondly, if we love the children of God; for louing the wifedome, the righteousnesses and the holinesse which is in God, wee cannot but love even the least sparke of, these excellent things in whomsoever we finde them, to blue 5.1.

Thirdly, if we be realously affected for the glorie of God, for that we beready to stand out in the Lords defence, and to oppose our felues against every prophane head, that lifts vp it selfe against

him, lohn 2.17.

Fourthly, if we rejoyce and take fensible comfort in the fauour

of God, and contrariwife grieue and mourne whenfoeuer we find him displeased with ve, Pfal. 4.6.7 he would now sell amound

Q. Whan is the fecond Point of Godlineffe? and and it has mid

. We must shew that we trust in God, that we are strongly perswaded in our hearts, that seeing God hath taken voon himfelfe the care, and promition for ve; Therefore it shall go well Godinest. with vs. and he will store vs and prouide vs of enery thing that Trusting in is needfull for the comfort of our life, 1. Pet. 5.7.

Q. How hall we how that wee crust in God?

A. If we be joyfull and comfortable in our wants not cleane out of heart, and at our wits end as the wicked are, Math. 8.19.16. Secondly if we fall not to valawfull shifts, winding our selves

out of danger we care not how, I. Sam. 27.1.

Q. What is the third point of godline fe?

A. We must humble our selves under the mighty hand of God, Thirdh bearing patiently and contentedly those crosses and troubles that Humbling, he brings vpon vs. 1. Pet. c.6.

Q. How may we strengthen our selmes to be patient in troubles?

A. First, to consider, that it is our owne sinne that hath pulled Affliction.

it is a holy wie lan

thefe judgements on vs. Miscal 7.9.

Secondly to consider, that it is the Lord that afflicteth vs, who having absolute power over vs may dispose of vs either by powertie or plentie, by fickneffe or health, by life or death, as best pleafeth him, 1. Sam. 2.18.

Thirdly, to confider, that they shall turne to their greatest comfort in the end. So that God may feeme to afflict his children, onely

to sweeten and relish their prosperitie, 2. Sam. 16.12.

Fourthly, to consider, that though the Lord have deprived vs of one bleffing, yet he hath left vs many others to relovee in: Euen as if a man having forfeited an hundred pounds, and the Creditour should take but 100. shillings of him: So when we by sinne haue forfited all our bleffings, and all the comforts of our life : yet the Lord straineth but some one part and portion of them pray that the Lord will leade ve throughout the o Lamen. 2. 22.

Fiftly, to confider, that impatiencie doth but increase our croffe; like one in irons, that strugling and strining to wring them off,

hurts himselfe more then the Irons doe, Luke. 21.19.

Q. What is the fourth point of godline fe? and drive no los from

A. Wee must be diligent in commending our whole estate Fourthly DY Prayer,

by carned prayer vnto God; For therein we doe the Lord this honour, that we acknowledge our whole welfare to depend on him, and it is he alone that bleffeth all things that we take in hand: And therfore we mult never begin any thing without prayer: We mult not cate vnleffe we first pray God to bleffe that we cate: We must not give vnleffe wee first pray God to bleffe that we give, 1. The flatonians y. 171

Q. What is the Reafon? . All rue to reftmon selved fletbesa et

A. There is a double vie A lawfull vie, & ?

o' heart, and at our wits end is the wicked at gods of ind W. Q.

A. As when a man eateth, or refresheth simfelfo, or sleepeth moderately; when he vetereth his Commodities at a reasonable rate, then he doth these things lawfully. But when he fanctisheth, and performeth all these things with holy prayer vitto God: Then, he vieth them not onely lawfully, but stolly too. So that by this meanes our thoughts are holy, and our workes holy, our recreations holy, year and our sleepe is holy to the Lord. 1. Sam. 2.5.

9. What thinke you then of gining thankes before mente?

A. It is a holy vie fanctified by the example of Christ and much commended by the Scriptures; our Saniour Christ looked to heanen and blessed the loanes and sishes, Math. 13.19. So did Pant. Alls 27.37. And we read of the people in the 1. Sam 9.13. That they would not eate of the Sacrifice till Samuel had blessed it. And therefore their boldnesses great, that dare vie the creatures of God with greater boldnesse then Pant or Samuel, yea and the Sonne of God himselfe would vie them.

2. Is it not good to have certaine fette times of Prayer in our honfes?

It is very needful, the rather thereby to draw our felues into Gods presence, and to bring our felues in remembrance of this

great dutie, that lyes vpon vs, as Daniel 6.10.
Q. What we the fitteff times to fet apart for Prayer?

A. The Morning and the Euening. In the morning we must pray that the Lord will leade vs throughout the day: That he will shrowd vs and shadow vs vader the wings of his grace, and be with vs in enery thing we take in hand. And this may be termed the morning Sacrifice of a Christian, Pfol 5.3. At night againe we must reckon with the Lord for the sinnes of the day, that we lye not downe in Gods displeasure: but having reconciled, and as it

were

were made even for our fanks, we may fleepe in the lapand bofome of the love of God. And this may be termed, The evening Sacrifice of a Christian, Plat 141.2.

Q. How is this further declared? our syndidy so field storie

As Nosh: Doue; having wandred all day abroad, yet returned in the Buening to the Arke: So we having toyled, and laboured all day in the world; yet at night we must be carefull to returne, and take vpour rest (as it were) with God.

Q. Are wee so reft own felnes in this thing ?

A. We must not think our felues discharged, when these sertimes of prayer be performed; but many times in the day we must lift up our hearts to God in the heate of all our businesses thinks us of the Lord, who alone can prosper and blesse that which we have in hand.

Q. What is the fife Point of godline fe ? wer trene de mid ducht

A. We must lift vp our hearts with great thankfulnesse vnto Fin'y God for all his blessings and benefits that are vpon vs. For there—Thanksi fore Moses declareth in the first of Ginesis, how God made the gin s. Heaven and the Earth, the Sunn and the Moone, and all things here below; to show that if we have any comfort in any thing in this world, God the Creator is to be blessed, and thanked for it, 1. Thess. 5.18.

Quisinenough to thanke God for his mercies? mos son live his

A. Surely no; but as we are thankfull for his bleffings: so we must be thankfull for his Judgements too, and therefore we must bleffe God, as well for our pourry as we doe for our plenty; as well for our weakenesse; as we doe for our strength as well when we lose our comforts, as when we have them, Id. 1922.

A. Because men are not able to looke through the present enils that are upon them, into the special favour and love of God, who by this meanes compasseth and procureth their greater good. And therefore men thinks it an unreasonable thing, that they should thanks God for the losse of their wealth, of their peace, of their libertie, and the like, because they see not into that good, which the Lord by this meanes will bring upon them, Rom. 5.4.

Qo How may we pronoke our felnes to thankefullneffe?

A. First, if we keepe a faithfull Register of the blessings of God, and engrane them (as it were) upon the gates of the soule, that

that we may behold in one fight, and in one view, all the rich

bleffings of God, that are vpon vs, Pfalme. 102.1.2.&c.

Secondly, if we consider how vnworthy we are of the least of those blessings which we injoy: For we are not worthy the Earth should beare vs; the heavens should cover vs; the Sunne should shine vpon vs. And therefore it is the Lords exceeding favour that we are blessed in any measure, and regarded of him, 2, Sam. 7. 18.

Thirdly, if we confider our preferment in many of our bleffings about other men, and how they are thankfuller for halfe our hap-

pinesse, then we are for the whole, Math. 12.17.

Fourthly, if we consider how the number of Gods blessings groweth daily towards vs. So that if we had cause to thanke God yesterday; we have greater cause to thanke him to day. And if we have cause to thanke him this yeere, we shall have greater cause to thank him the next yeere; the Lords mercy still more and more increaseth on vs. Ezek 26.11.

2. What is the last point of Godline ffe?

A. The fanctifying of the Sabboth, which is one of the chiefest duties of a Christian, as being the very sinnewe, and the life of all the rest; For though a man be neuer so sicke and diseased; yet so long as he lyes at Physicke, and vieth good meanes of health, there is some hope he may doe well; but when he lets his disease runne, and will not come under the Physicians hands, then his case is desperate, we have little hope that he will ever mend. Even so, though a man be never so sicke and diseased in his soule: yet so long as he hath care to sanctisse the Sabboth, to partake in the holy Prayers, and the Ministry of the Church, there is some hope that in time these good things may worke upon him: But if he will not come to some in these exercises of the Church; if he have no care to heare, to pray, to meditate and the like; then his state is wosfull, we have little hope of amendment, Isa, 28.13.14.

Q. How muft we fantifie the Sabbath ? is Thegmor concern this ve

A. First, in setting our selues apart from our worldly businesses, that we may with greater libertie, bestow our selues in the service of God: And therefore it is not lawfull to iourney about our worldly matters upon the Sabboth day, Emed 16.29.

Secondly, it is not lawfull to keepe Fayres or Markets on the

Sabboth , Nehem. 13.13.16.17.

Thirdly, it is not lawfull to fowe or reape, or to load our care,

OF

or to weed in our corne on the Sabboth, Exed. 14.21.

Fourthly, it is not lawfull to buy or fell bargaines upon the Sabboth, Nehem. 10 31.

2. Whome doth this Dollrine meet withall?

. First it condemneth those, that take vp that day for their worldly affaircs, & many times cast the greatest burthen of their

bufinesse vpon the ! abboth.

Secondly it condemneth those, who though they rest from their labours outwardly; yet notwithstanding they have their heads and their hearts so fraught with worldly matters, that indeed they doe not performe the tenth of the Sabboth, Amor. 8.5.

2. Are all workes forbidden on the Sabboth?

A. Not all, but such only as be lets and hinderances to the Sabboth. And therefore we learne Math. 12. That three sorts of workes are lawfull on the Sabboth.

2. What are they?

A. First, workes of necessitie, as if our enemies inuade vs, it is lawfull to repulse them. If our house be on fire, it is lawfull to quench it. If a gappe be made into our corne or passure, it is lawfull to mend it, Math. 12-2.4.

Secondly, workes of holinesse, such as lend their helpes to the Sabboth: As a man may goe forth on the Sabboth day to preach, by the example of Christ, Math. 12 g.or to heare a Sermon by the

example of the Notie women in the 2. Kings 4.27.

Thirdly, Workes of mercie, as a man may dreffe his meate, and pull his beaft out of the pit, and minister vnto a sicke body vpon the Sabboth day, Math. 12.11.12.

Q What is the other thing wherein we must santisfie the Sabboth?

A. In practifing the holy Exercises of the Sabboth; And therefore they that rest from their labours, and yet are not carefull to fan Tisse the Sabboth in the holy duties thereof, doe not indeed truly keepe a Sabboth to the Lord, Exad. 3.1.3.

Q What are the exercises of the Sabbosh ?

A. They are of two forts, Some are Publike and Some are Private.

2. What are the publique Exercises of the Sabboth?

A. The first is hearing of the word of God with seare and reuerence, Nehem. 8.3. so the 9.

2. What gather we of this?

A. That they which either loyter at home : or when they come, either gaze, or sleepe, or reade, when they should heare, doe not indeed sanctifie a Sabboth voto the Lord.

Q. What if they have no Preacher in the towne where they dwell?

M. Yea they must seeke abroad, as the little bird leaneth her warme nest, and slies for her food where she can get it: So must they by the samous example of the Noble woman in the 2. Kings. 4. And also of the Queene of the South, Math. 12.14.

Q. What is the second Exercise of the Sabboth?

A. Thankel giving to God for his many and great bleflings bestowed vpon vs all the week before, together with earnest prayer for the continuance of the same all the next weeke, and ener after. Acts. 16.13.

Q. What gather me of this?

A. That they which thinke it enough to be at the Sermon, and withdraw themselues from the Prayers of the Church, doe not Sanctifie the Sabboth in all the duties of it.

Q Are none else faultie in this point?

A. Yes, even they also, which runne out before the end of the exercise, turning vp the heeles to God and departing, before the Lord give them libertie to depart, Eze. 46.10.

Q What example have wee of this?

A. Math. 26.30. Wee read that the Disciples of Christ went not out, till the Psalme was sung, only Indas was so hotly set vpon his businesse, that hee could not tarry the Psalme, Iohn. 13.30.31.

Q. What is the third Exercise of the Sabboth?

A. Receiuing of the Lords Supper at the appointed times, and attending to Baptisme, if occasion sermes, that thereby we may be brought in better remembrance of the vow and promise, which we have made to God, and also lend our helpes too in prayer to the little Babe then presented to the Church, Also. 20.7.

Q What are the private exercises of the Sabboth?

A. They are of 1. Such as prepare vs to the publique duties of the Sabboth.

2. Such as must bee performed afterwards.

What are the Exercises in the holy preparation of the Sabboth?

Private prayer, that the Lord will fit and inable vs to the sabboth, so that we may reverently attend vn-

to the ministry of the word, and the prayers of the Church, and profit thereby, and that God will be the mouth of the Minister, that he may speake with grace and power into the hearts of the hearers, Eccles 4.17.

Secondly, Rising early, and making the shorter meales, that we may have the more time to bestow in prinate prayer, and bee the more cheerefull in the rest of the exercises that are behind. Pfal.

D19.148.

2. What is the equitio of this Dutie?

A. That if we cut short our sleepe, when our owne businesse is in hand, much more should we doe for the Lords: and if we cannot make a good meale when we have a worldly matter in hand, much lesse should we dwell upon our dishes, when the glory and honour of God calls us from them.

Q What learne we by this?

A. That their finne is very great, who being content to rife early all the rest of the weeke yet give themselves to sloth and sluggishnesse exceedingly vpon the Sabboth day, bewraying therby their prophane and worldly minde, that they carry more goodwill to their owne businesse, then they does to the Lords.

Q What are the primate duties of the Sabboth, after we have beene

at Church?

A. A joyfull thankes-giuing to God for the gracious and good things, that we have heard, bleffing the Lord in our foules, that it hath pleafed him to pours out his whole heart vnto vsin the ministry of the Word, and to reueale those things in our dayes, which many yeeres have beene shut vp and sealed from the world Nehem. 8.12.

Q. What learne mee by this?

Booke was fealed, and no man was found to open it: So men thould weepe to fee the Booke of God lye clasped in their Churches, and no man (to open it and) expound it to them.

Q What is the second private dutie of the Sabboth ?

Meditation, and beating over by our selves that which we have heard. For this is that, which mightily strengtheneth the ministrie of the Church, and without which, all the preaching in the world will doe vs little good, Alls. 17.11.12.

2. 18 bas is aboficional primate durie?

A. Conference

Leng.

A. Conference with others, when it may be had, at the least to talke in the way of Iesus, as the Disciples, Luke. 24.17. to the 20.]

9. What is the end of Conference?

A. That others may supply that which we want, and so we may reape double fruite of that which our selues remember, and then of that which others have learned. If every one of vs had but one coale, or but one sticke vpon his fire, it would cast but a little heate: but if all we should bring our sewell together, and lay it on one hearth, it would make a mightie blaze: So while every man catcheth but a little at a Sermon, that little doth him but a little good: but if every man would bring his little, then we might make (as it were) one common stocke, we should be bettereable to set up and goe through with Christianitie, then we doe.

2. What gather we of this?

A. That their sinne is exceeding great, who so some as their backs are turned upon the preacher runne presently into the world and fall immediately into speech of worldly matters, as if they had beene at a Market, or a Beare-bayting, unbeseeming the Gospell of Christ, the holinesse of the day, and the honour of the place from whence they came.

Q What is the fourth prinate dutie?

A. Reading of the Scriptures for the further strengthening and setling of our faith. For if the godly Christian must read somewhat in the Bible enery day, this exercise may not in any wise be layd to sleepe on the Sabboth day, Psal. 1.2.

Q. what is the last primate dutie of the Sabboth?

A. Comforting of our brethren, both relieuing them when they be in need, and instructing them when they want instruction, Math. 12.12.

9. Why hath the Lord appointed so many Exercises upon the Sabboth?

A. Not to burthen vs, and tyre vs out with the number of them, but to make the Sabboth more easie for vs; for how tedious would it be if we should do nothing else but pray, or nothing else but reade? But now the Lord hath appointed vs varietie and change of duties, that being weary in one, we might recreate and refresh our selues in another.

Q. How long doth the Sabboth last?

A. Not some few houres of the day, but the whole day,

Lewit. 23.32.

Q. What is the reason bereof?

A. Because on the Sabboth day, we are to make our prouision, and to store our selues for all the weeke, so that all the rest of the daies may seele the benefite and cofort of this one day; and therefore men must not thinke it is some sew howres, a little in the morning, and a little in the afternoone, that will store vs with all that saith, lone, patience, humilitie, that is needfull for vs: The greatest part being scant able to get vp in many daies so much as will serue them for one.

Q. What gather we of this?

A. That they who thinke it enough to spend an houre in the forenoone, and an houre in the afternoone, at Church, neglecting the rest of the day, know not what it is to sandtifie a Sabboth to the benefit of their soules.

2. If the Whole day must be holy to the Lord : why then doe wee

eate and drinke, and fleepe on the Sabboth day?

Decause these are workes of necessitie. Secondly, because they lend their helpes to the fanctifying of the Sabboth: For by sleeping in the night, and eating in the day moderately, men are the better enabled to goe through with the duties of the Sabboth, not being able to hold out in them, if these comforts and refreshings should bee taken from them.

2. When doth the Sabboth begin?

A. Ouer-night at the shutting in of the day, as appeareth euidently, Lenit. 22.32.

Q. What is the reason bereof?

A. That the night before might be(as it were) a preparation to the Sabboth, both to put them in minde what they are to looke for the next day, and alloby prinate prayer, and repeating that they heard the weeke before, to make them the readier and the fitter for it.

Q. Was not this Law particular for the lewes onely?

A. No: For the Christian Churches observed it as well as the Iewes, and therefore St. Augustine in this 25 I. Sermon De tempore, grounding his judgement on this place of Leniticus, saith, Let vs wholly imploy our selnes in the service of God, leaning off our husbandry, and all other businesse from Satur-

day at night, till the Lords day at night againe. So long Charles the great Emperour enacted the Lords day should be kept in French Churches, and the Councell of Torregon in the Churches of Spaine, which vie the Spaniards they say hold even to this day.

Q. Is this all that is required in the Christian life?

A. Besides these general Duties there are many particular duties, required of vs. He that is a Father, must thinke that he stands charged with the duties of a Father. He that is a Master must thinke that the duties of a Master will be looked for at his hands, and so of a Servant, of a Subject, and the like.

Q. What learne wee by this?

A. That a man must not thinke himselfe discharged, if he have walked with some care in the general duties of a Christian; vnlesse also he performe the same in those particular duties, which in regard of his particular state and calling, are layed upon him.

2. What is the Husbands dutie to the wife?

A. It is layd down in the 1. Peter. 2.7. in three points, first, he must dwell with his wife: That is, he must live in a sweet, and lively communion with her: Hee must not absent himselfe more than their needs: Nor make himselfe strange to her, when he is at home.

Q Whom doth this Doctrine meet withall?

A. It condemneth those, that vpon every light occasion will be shifting from their wives; For how soever shee fate not with thee, yet thou must remember, that shee is the companion of thy life; whom God and thy owne choice hath loyned to thee.

Math. 19.16.

Secondly, it condemneth those, who not settling their hearts at home, loue to be roung, & ranging much abroad; for the Lord would not have the least occasion of suspition to be left to the leasous wife, and therefore hath tyed the husband the more strictly to delight himselfe at home,

2. What is the fecond Dutie? a rolord vilote av to Latin

A. First, he must dwell with her according to knowledge, knowing

knowing that God hath made the man the head of the woman and therefore he must not lose the honour of his place; but by wisedome, gravitie and all good aduise, seeke to direct her in an honest course, Ephes. 25.26. The husband is charged to love his wife as Christ loued hits Church: But Christ so loueth his church, that he fanctifieth it, and makes it an holy Church, and therefore the husband must solone his wife, that hee suffer her not to lye in her finnes, but by all good meanes feeke to reclame her, and to bring her from them.

Secondly, knowing that a woman is the weaker veffell, and therefore it is an vnreasonable thing to looke for all that faith. patience, humilitie, discreet and wife carriage, that they finde

in men.

Q. What gather we of this?

. That the wife must be supported, and borne withall in her rashnesse, heate, want of discretion, and the like infirmities haunting and waiting vpon the Sex: And therefore every aduantage must not be taken against her, but wee must breake through many discourtesies, and many wrongs to hold loue and friendshid with her.

Q. What is the third Dutie?

. He must give honour vnto her, as vnto the weaker veffell.

Q. What is meant by this?

A. Hee must have her in good reckoning and in good regard. not despising her for the infirmities of her Sexe, but acounting well of her for the graces whatfocuer that are in her, efteeming her as a veffell, as one needfull and necessarie in the house.

Secondly, he must provide for her the best he can, hee must not fet oner her the whole care of his prouision; but as shee is the weaker veffell, so he must thinke in the maintenance of the Familie to be affisted more weakely by her.

Q. What is the Wines dutie to her bushand?

A. Shee must be subject to her husband, humbling her selfe to the yoake of gouernment, which God hath layd vpon her. For God hath made the man the head of the woman, and therefore this must abate all pride and selfe-love, and worke true honour in her heart towards him whom God hath made the chiete

the chiefe in the house, 1. Pet.3.1.

2. How is this further declared?

A. That the husband is Gods deputie, and Gods Leiutenant in the house, as Christ is in the Church, and therefore to despise the husband is to despise God; to disobey the husband in lawfull things, is to disobey God, because they list up themselues against the power which God hath placed in his owne steed and roome, Ephel. 5.22.

D. Why doth the Scripture beate so much upon this duty?

A. Because there is a secret swelling in the heart which will hardly brooke the government of the man, especially, if in any good qualities they goe beyond him.

Q. How must this subjection be declared?

A. Both by reuerend speech, and all humble behaviour to her husband. Some take it to be their grace to speake rudely and bluntly to him. But it was Sarahs honour that shee obeyed Abraham and called him Lord, 1. Pet 2.5.

Q. What is the reason bereof?

A. A man is bound to loue his wife, though there be nothing in her that descrueth loue; But because a man is not easily brought to this loue, where there is not some cause of loue: Therefore the Lord would have the wife by gentle and sweet behaviour, descrue, and win loue at her husbands hands.

Q. What is the second Duty of the wife?

A. Shee must be of pure conversation; no haucker, no waster of her husbands goods, no inticer of him to dishonest things, like lobs wife, that was lobs tempter, not idle, not sluggish, no babler abroad of her husbands faults, Pron. 31. 10. 11.

Q. What is the third duty?

A. She must feare her husband, and she must be loth to displease him, such a tender care she must have of his comfort, and of his peace, that she must not do willingly the least thing, that may displease him, Ephel. 5.23.

Q. What is the fourth Duty?

A. She must not be proud and costly in her attyre, stretching out her selfe to all that she may, but keeping vader her husbands abilitie, rather then any whit aboue it, 1. Pet. 3.3.

2. What is the fift Duty?

A. Shee must entertaine no secret dislike of her husband,

but fest her minde with all contentment in him, euer pleasing her selfe in her husbands face, Cant. 5.9.10.

Q. What is the last Duty?

A. She must be of a meeke and an humble spirit, not given to cursing, brawling, fretting and suming with him, but by meekenesse and love support him in his hastinesse, rashnesse, and other infirmities, which he hath, 1. Pet. 2.3.

2. What is the Parents duty to their children?

A. They must bring them vp in the feare of God; they must feeke to place religion and true godlinesse in their hearts: They must not only train them vp to line civilly, and honestly in the world: But their chiefest care must be to acquaint them in their tender yeares with the wayes of God, Eph. 6.4.

Q. What is the fecond Duty?

They must not bee churlish and bitter to them, moping them too much, but living with some cheereful inesse among them, Col. 3.21.

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Q. What is the third Duty?

A. They must not let their Children runne out, but hold them in and correct them moderately for their faults, for better the Parents by discreet correction make their children weepe, then their children through their vngracious behaniour, make their aged Parents weepe, and lay downe their hoarie heads with forrow in the grane, Prov. 19.18.

Q. What is the fourth Duty? I lavar all a mil beat !

did Samuel, bestowing the rest in some honest Trades, so that none be suffered to lye idle spontheir hands.

Q. What is the fift Duty? I send a such a simplicans rions

d. Mothers must nurse their children at their owne breasts, for cuen the Estredges in the Wildernesse draw out their breasts vn-to their young, and proffer food, but then they leave their egges to be hatched by another, Gen. 21.7.

Q. What is the fixt Duty?

A. When their children be ready, they must be carefull to match them with men of understanding and such as feare God: They must chiefly looke not how rich they be, how personable they be, but how godly they be.

Q. Is it not lawfull for a Christian to match with a lew?

A. No, for this is amping of the holy feed, and a willfull flinging of our felues into a continual temptation; a lugging of our felues with a continuall yoke.

Q. What is the fewenth Duty?

A. They must so labour, and care moderately for outward things, that when they depart this life, they may leave some blessing amongst their seed.

Q. What learne we by this?

A. That their sinne is great, who live so riotonly and so idly, that they bee able to leave no meanes to their children when they dye.

Children.

2. What is the Childrens duty to the Parents?

A. They must feeke the honour of their Parents, Math. 25.4. first so to behaue themselves, as that their Parents may have credit by them: For a good child is an honour to the parent: but hee that is evil is the shame of them that have brought him vp.

Q. How must we honour our Parents?

By making good account of them, and ving them reuerently with all humblenesse and feare, Lew. 19.3.

9. What if the Parent be a meaner man?

A. Yet the child must performe him that reverence and honour that is due; Thougha King should not be the wifest, nor the grauest, nor the learnedst man in the kingdome; yet because the Lord hath stated him in his royall Throne, therefore they that are graver and wifer, and learneder then he must bow before him. So though the Parents in many things come short of their children: yet in that they are their Parents, they have their honour and their excellencie about them, Gen. 48.12.

Q. What learne we from bence?

A. That Parents must keepe the dignitie of their place, and looke for due reuerence at their childrens hands, as I aceb though but a shepheard, yet was well content that I of ph his sonne should bow before him.

Q. In what elfa must we bonour our Parents?

A. In being obedient to them and performing their wills, both when they be aline and when they be dead, so farre forth as lawfully we may, especially in the waightie matter of Marriage, which may not be dealt in without their consent, Prov. 23. 22.

2. Who

Q. Who are they that are condemned bereby?

A. Such as make light of their Parents, doing all vpon braine, neuer caring for their counsell or consent, Pros 30.17.

Q. What is the best thing wherein we must benour our Parents?

A. In maintaining and relieuing them in comfortable fort according to our abilitie, when they be in need, 1.7im.5.8.

D. What is the reason bereof?

A. We have received much more at our Parents hands, and they did but trust vs with their wealth till themselves were old: and therefore we cannot in any equity, but render and repay them their owne when they be in need, 1. Tim 5.4.

Q. Are these duties to be performed to our own Parents only ?

A. They belong also to our Parents in law. Christ was obedient to his stepsather loseph, Luk.2.5. And Missab notes it as one of the sinnes of the People ca.7.6. That the daughter in law set up her selfe against her Mother in law; a sinne too common in these wosall dayes.

Q. What is the Masters duty to the sernants?

A. They must teach them religion, and the seare of God, that Masters. their servants may continue the Lords worship when our selves are in the grave. For why is the Centurion said to seare the Lord with all his house, Asts. 10. 2. but to teach vs, that it is not enough to be godly our selves, or to have one good Servant like a loseph in the house: but it must be our care that all within our gates, and vnder our power and authoritie may seare the Lord, Gen. 18.19.

2. How may masters be stirred up to some care of this duty?

A. If they consider, That their owne good, and their owne wellfare is procured thereby; for many a master is blessed for his godly servant, as Posipher was for Ioseph; and he fares every day in the weeke the better for him. But where bad servants be, there falls the curse of God for the servants sake, Gen. 39.5.

2. But what if the master teach and the sermant will not learne?

A. If the Master do his faithfull indeauour, his conscience is discharged: Man can but perswade, it is God only that must change the heart. Noah preached to his owne familie, as well as to the old world, 120 yeeres, and yet when the godly man entred into the Arke, he had not one godly semantaster all his paines that would enter with him. So Let was a inst and a righteous

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man, and that had care of his house; yet when he was called out of Sodome, he had not one servant in all his house, that would go out of Sodom, with him.

9. What is their fecond dutie to their feruants?

wards men, not bearing them out in their wrongs, but bridling and restraining them the best they can, 1 Sam. 22.2 with 1. Sam. 22.7

9. What gather wee of this?

A. That as Danids servants were the better for his service, so we should seeke to make our servants not the worse but the better for our houses. For what a searcfull saying will it be at the indement day, In such a mans service I tooke my bane, I may curse the house that ever I came into his house, there were my righteous nesses wounded, and all my graces taken from me.

O What is their shird dutie to their feruants?

A. They must not ouer-labour their sequents, laying more upon them then their strength will beare. A man would be loath to ouer-worke his beast; how much more his sequents in whose face hee may see the image of God shining, as well as in his owne, lob 31.13.

Q. What is their fourth dutie?

A. They must pay them truly for their paines, for the labourer is worthie of his hire, 1. Tim. 5.10.

Q. What gather we of this?

A. That their sinne is great who send away their servants emptic after all their toyle. Labor is the pattern that such men may be painted by: they can well be content, that their servants should labour and toyle; and spend out their hearts and strength in their service; but care not though they go away without one halfepenie for their paines, Denot 1.12.14.

Q. What is their fift dutie?

A. They must chasten them with discretion and moderation for their faults: for the Lord would not have the servants life by any hard dealing of ours to be made wearisome and bitter to them. We reade of surious Sant; That his spirit was mastring at any little word: and of Wabal, so sierce that a man could not speake to him. To the like reproch of those that will heare nothing when they be in heat, but let every thing slie that first comes to their hands, Len. 29.49. How many blessings did Laba lose, onely by streating a good.

good feruant ill? This makes our Seruants, enen the iewels of our house, wearie of our fernice.

2. How may they keepe a moderation in their punishments?

A. If they looke that the cause be just. Secondly That the punishment be equall as may be to the offence, keeping under it rather then any whit aboue it, Dent 25.2.3.

Q. What is their fixt Dutie to them?

A. They must winke at many slippes, and passe by many saults through loue. For if the Master should take the forfeit of enery offence; he shall neuer line in any peace, but vex himselfe more then his servants that offend him, Eccles. 7.23.

Q. What reason is there to mone vs to this?

A. As they are seruants vnder vs; so we are seruants to a greater Lord. Wherefore if we would not have God take vs at advantage for every sinne, wee must not take our seruants short for every fault, Epbes. 6. 9.

Q. What is their last Duty to their fernants?

A. They must esteeme best of their best servants, accounting of every one according to that trust and faithfullnesse, that they finde in them, as Cornolins cases special favour on that souldier that seared God, making him his lewell and treasure above the rest, Alls 10.7.

Q. What is the fernants duty to their Mafters ?

A. Seruants must be obedient to their Masters not their owne men, but lining wholy at their beck and at their command, as the Geneurion saith to his seruant, come and he comes; so when wee say to our sernants, come they must come, &c. Ephes. 6.9.

Q. What is their fecond Duty?

A. Scruants must be diligent to please their Masters, having a tender care, that nothing may slippe through their fingers, which may offend them: They must seeke even to firthemselves to them (so farre forth) as they may with an visitained Conscience to the honour, and not whole dishonour of their Masters with whom they dwell, Tit.2.9.

Q. What reason is there to stirre them up to this?

A. In feruing their masters they serve the Lord Christ. And therefore if a man would bee ashamed to serve Christ slothfully, or idly, or grudgingly, he must be ashamed to serve his Master so, his Master being but Christs deputie, and Lieutenant

Servants

in the house, Gol.3.24.

Q. What is the third Duty?

A. They must not murmur, nor answer againe, when they be reproued, but in silence and patience commend their cause to God, Tit 2.9.

Q. What is their fourth Duty?

A. They must not filch or purloyne the least point or pinne, nor make haucke, and spoile of their meate, or of any thing else that comes into their hands, lob. 6.12.

2. What is the fift Buty?

A. Scruants must shew all good faithfulnesse to their Masters, discharging their places with all trust in the places committed to them; not beseeming themselves, whiles their Masters are in sight, and proclaming loosenesse and libertie when they are gone, but carrying themselves with as great trustmesse in their absence, as if they were present with them, Ephes. 6.5.6.

Q. What reason is there to bring them to this?

A. To consider, that that which they hide from their Masters they cannot hide from God: for though their Masters see them not, yet God lookes upon them from heauen with a bright and a shining eye, and he sees them maintaining and gaming, and trisling out their time: and therefore when their Mastersback is turned, they must still thinke the Lords backe is not turned upon them, Heb. 4.13.

Q. What is their fixt Daty ?

A. Seruants must tender the credit of their Masters, burying their private faults within the private walls, by no meanes publishing the secrecies of the house, no not then, when they are departed from them, t. Prom. 1 L. 3.

Q. What is their last Duty ?

A. They must settle themselues in their seruice, and not upon enery light displeasure be slitting to a new. A Good seruant is not then going enery day; but is some times 20. yeeres, in a place together, as Iacob was: But now in 20. yeeres, the greatest part will have 20. seruices by their Wills, Gen. 16.8.9.

2. What general reasons are there to edge them on to these Duties?

A. Christian servants must so behave themselves, that they may be an honour to the Gospell: that as Potipher was glad of sospel; so men may say, there are no such servants as the servants of Christ

for faithfullnesse, care, and diligence, and honestie, that may carry the torch vnto all the rest, 1. Tim. 6.7.

Q. What is the Duty of those that be in office?

A. They must be men of courage, they must not let enery bold-officers face dash them, and beare them downe, but stoutly oppose themselues to the discontinuancing of enery disorder that raignes, Dens.

Q. What gather we of this ?

That as men with all things were well, fo they must have courage for the truth to oppose themselves against all those that be hinderers of their goods, Ier. 9.3.

2. What is their (econd Duty?

make a conscience of their Calling, and be content rather to displease their dearest friend then to displease the Lord; rather to lose mens fauours then Gods: rather the whole world should frowne, then God should frowne vpon them. 1. Chron. 19.9.

Q. What is the reason hereof?

that are in place, they dare not execute their orlice least men should be angry with them, and therefore Gods feare must be opposed, as a brazen buckler to the feare of men: to thinke that as men will be angry if we doe it; so God will be angry if we doe it not: as men will vex vs, if we presse it; so God will vex vs and be terrible and fearefull to our soules if we presse it not. And who art thou that fearest the face of men, and fearest not the face of the mighty God, who is able with one blast of his mouth to blow thee into hell, and with the least touch of his singer to sing downe the pillers of heaven and earth about thine cares, set 32.22.

2. What is their third Daty?

A. They must be menhating couetousnesse, they must not bee so greedily set upon their gaine, that they will spare neither time nor money to discharge their duties. But they must bee content many times to passe ouer all regard of themselves, and even to let their owne businesse sleepe, that the causes of God and the people may be set on foot, Exed. 18.21.

What is their fourth Duty?

A. They must not be ready to doe all vpon a braine, but in matters of moment, and beyond their reach be glad to aduise with those

those that be wifer and skilfuller then themselues, Exed. 18.22.

Q. What is their laft Dury?

A. They must apply themselves to their office, that is ever set, and buckle themselves to performe the ducies of it, Heb. 12.2.

Q. What learne we by this?

A. That they have much to answer for, who being chosen to the offices of a towne, sleepe in them, and slubber them over they care not how, as if Magistracie were a chaire of ease.

Subielts.

Pafters.

People.

Q. What is the duty of Prinate men?

them, Deut. 11.3.

2. What gather wee of this?

A. That it is a great finne to caltour offices we care not where, neuer regarding the fitnesse and abilitie of the parties that wee name: So we set up officers in the Church like scarre-crowes in a field, Idoll officers like Idoll shepheards; That have eyes and see nor, eares and heare not, mouthes and speake not against any thing that is amisse.

D. What is their fecond Duty?

Common-weale, or of the Church, finding some reasonable fitnesse in themselves to discharge them: For what is this, but to bury our Talent in a napkin; and deprine our being of all the benefit and comfort of our graces, Phil. 2.14.

Q. What is their last Duty?

A. They must reverence and regard those, whom God hath placed in office and authoritie, though otherwise in many respects inferiour to them, Alls. 24.5.

2. What is the daty of the Pastour of the Church ?

A. He must approue himselfe both to his owne conscience, and to the judgment of others to be the Minister of God 2. Cor. 6.8.

2. What is the Duty of the People to their Paffours?

A. They must seeke to have a godly and a good Minister placed amongst them.

Q. How must we feeke it?

A. By prayer vnto God, that he will raise vp faithfull and good Pastours to his people, Math. 9.38.

Q. What gather mee by this?

A. That their fault is exceeding great, who content themselves with

with that weake ministerie which they have, are not of vpon their knees, and doe not labour carefull in their places to set vp a sufficient and an able man among them.

Q. What is their fecond Duty?

A. They must pray for their good Ministers, that God would poure grace into their lips, and wisdome into their hearts, that they may speake the word faithfully and feelingly to the people. For as when Moses hands fell downe, Aaron and Hur helpt to beare them vp: So when the good Moses of our land waxe weary in their labours, and are out of heart; by the Prayers of Gods people, they must be strengthened in their Ministry and cheered vp againe, Col. 5.3.4.

Q. What is the third Duty?

A. They must loue the Ministers of the Word, and that not with ordinarie and common loue, such as they bestowe vpon enery one; But with singular loue about the rest, 1. Thes. 5.13.

Q What is the reason bereof?

A. Men loue them best, which wish them best: But none wish vs more good then the good Ministers; for they would have vs to be all saved; to be Kings in the new Ierusalem, and to sit crowned in glorie with Christ vpon his throne; for this they labour, and watch and spend their strength, caring more for vs then we care for our selues, and therefore they deserve to be loued in an high degree, Gal. 4.15.

Q. What is their fourth Duty?

A. They must retterence the Ministers of the Gospell, having them in good reckoning, and in good regard, not accounting of them, as the prophane fort doe, as of the basest and meanest in the world, Len. 21.8.2. Cor. 3 9.

Q. What Ministers are most to be esteemed?

A. Ministers are more or lesse to be accounted of according to the benefite, which the Church receiveth by them. And likewise they are to be had in greatest regard, who have laboured most for the profiting of the people, 2. Cor. 13.23.

Q. What are the helps and meanes to continue ve in this good

course ?

A. The first helpe, is diligence, when a man bestirs himselfe Helpesto a man goodnesse, and pursueth religion cuen at the heeles, labouring in it notably, and sweating about his soule. And there-Diligence.

Fore Christianity is commonly compared to an Occupation or a Trade, because there is no good to be done in it, vnlesse it bee throughly applyed, 2. Pet 1.10.

Q. what is the reason beriof?

A. Because a man goes no further in Christianity, then he drives forward his soule, and lugges it on. And therefore if he once slacke his paines; let him looke also that his love, and his zeale will quickly slake.

Q. What learne we by this?

of the Gospell, and to goe along in Religion for company sake, and, doe not gird their loynes, and set themselues who it, seriously, shall never attaine to any soundnesse in it, Pron 13.4.

Graces nourished.

Q. What is the second Helpe?

A. To nourish our graces, and to plie the fire of the Spirit, that it goe not out so soone as we feele any declyning of our state, as coldnesse in prayer, deadnesse of heart, wearinesse in good duties; not to let the disease to grow, but immediately to labour the reforming of it, Heb. 12.13.

Q. Declare this more fully .

A. As a man feeling the grudging of an Ague, feekes to meete with it, and to preuent it before it come: So when wee feele any declyning of our state, a fit and a pang of sinn, we must gather vp our selues from that wearinesse and deadnesse, and coldnesse, that is growne vpon vs.

Q. What is the third Helpe?

Towatch

A. To fet a watch ouer all our life: to looke that we speake nothing, but what God would have vs speake, and that wee thinke nothing but that which God would have vs thinke and doe. And that we have the Lords word, and the Lords Warrant for every thing that we take in hand, Pfd. 39.1.

2. What gather wee of this?

A. That they who let their lives runne at randome, they care not how, and doe not first consider before they doe any thing, what God would have them doe; and before they deale in any businesse, how God would have them deale; and before they say any thing, what God would have them say, must needes offend exceedingly.

Q. What is the fourth Helpe?

A. To trie our flate daily; how we come forward, what gaine we make, and whether our profite be answerable to our time, and to our Ministers paines, how sinne dyeth in vs. what corruptions are yet strong, and what paines we take for the weakening of them; This will comfort vs and encourage vs forward if we have done well, and make vs ashamed of our sloth, if we be not the better by our meanes, 1. Cor. 13.8.

Q. What is the fift Helpe?

Reading of the Scriptures privately as often as we can, reading, though it be the leffe, and that which we want at one time to fupply it another, fo that wee be conftant in our courfe loft. 1.8.

Q. How may me reade the Scriptures with profite?

A. First if we remember it is God that speakes in the Scrip- How to ture, and therefore when we open the Bible, we doe open the reade with the mouth of the bleffed God to speake vnto vs ; So that when profite. we come to reade, we may fay as Samuel faith, Speake Lord for the Gruant beareth, 2. Pet. 1.12. aus vo 19 slidw, 99.

Secondly, if we thinke that God comes not to talke with ve of trifles, for this befeemeth not the Maiestie of God; but hee comes to speake with vs of matters of great moment, and of great weight, of such as concerne the enertalting welfare of our soules, and therefore we are to quicken voor felues in the hearing of To make an hely visor our Tronsles, co. re. 74. 22. 2014

Thirdly, if we thinke that there is never a word that God fpeakes in vaine, but it hath fomething for our instruction and good, if we could take it; And therefore when we reade without profite, we may fay; Lord, that God fooded salke fo long with my foule, and I mener the betten forit, Roin. 15.4.1310122. Dassage

Fourthly, if we apply the Scriptures to our sclues, not reading them as strange stories that concerne vs not : But to think that we shall finde him the same God to vs in our troubles, prayers, finnes, and repentance, which Abraham, and Danid and Tob, and Tacob haue found him before vs, lamigue de votes

Fiftly, if wee infift, and dwell longest vpon those places which

meet most with our corruptions. 2 190 200 31

Sixtly, if wee meditate of it afterwards, and lay up that which wevnderstand, and aske of that which we doe not, Acts. 8.34. Praying to make it profitable. I sw h stom hum wood man all

2. What is the fixt Helpe ?

Marking Particu-

twice or thrice in a weeke, as our leifure will afford those places of Scripture, which concerne our particular calling; to confider with what faithfulnesse we have walked in the duties that are there commanded. As he that is a servant to peruse those Scriptures, that lay downe the duty of a Scruant: and he that is a Master those places that describe the duties of a Master. This will be a great advantage to godlinesse, to have the Lord so often calling vs, and ringing dutie continually in our cares, Deut. 17.18.19.

Q. What is the fementh Helpe?

Meditation on good things.

A. To be alwayes meditating on good things, and fet the minde on worke in hely thoughts, especially to consider the curfed estate of the wicked to auoid it, and the happie estate of the godly, and to be heartned to the like, Pfal, 119.97.

Q. What difference is there betweene the state of the godly, and

of the wicked.

A. Great difference, while they liue, but greater when they die: For the godly die like lampes, they make a sweet close: they fall a-sleepe in the armes of Christ; Whereas the wicked die like hogges that goe grunting and whyning to their death: so they struggle for life, and sticke to the world, and are loth to die, Numb. 23.10.

2. What is the eighth Helpe?

A. To make an holy vse of our Troubles, to remember they are sanctified. as whips in the hand of God to scourge vs home to him, Pfal.

Q. How is this declared?

A. By a similitude: For if a sheepe runne from his sellows, the sheepe and sets forth his dog after him, yet not meaning to weary the sheepe but to hunt him home to the slocke againe. So when we wander astray away from God, the great sheepheard of our soules sets out his dogge after vs, sometimes pouerty, sometimes sicknesse, sometimes dearth of come to chase vs from our sinnes, and to drive vs to God againe.

Q. What is the winth Helpe?

A. To bring our felues oft in remembrance of the vowes and brance of cournants which we have made with God, and to call vpon our vowes and felues for the performing of them: For if it be dishonest to breake cournants, with men, how much more if we shall not keepe touch with God,

Pfal. 66.13.14.

Q. What is the tenth Helper or shiften of well are not and W. O. A. To vie the company of the godly, that we may be the berter by it, Pfal. 119.632 roob nexted the sellen north bed will control to the community of the community

Q. what good is gotten by it? on him so him so ielle Alders ...

Community on of Sainte

A. First, We are thereby prouoked to be like them: Saula wicked man falling into the company of the Prophets, and seeing how godly they spent their time was made ashaned of his owne life, and began to prophese with them, a. Sama 20:24. It is

Secondly, we have our benefit in all their gifts; we are the wifer for their wisedome, and their zeale kindles ours, as one

candle lights another, Pron. 13.20. themel select swin av mil ...

Thirdly, we are thereby kept in fome compaficiand our corruptionshipt in the head that they dard not flure; 106:24.3 tow 160 ve

realing that to the, which he would not have done to vs. 1. King 14

Q. What is the elementh Helpe? and w palaron views

hinder vs in our Christian sources be infleating out profite, or com- with any or friend, away with enery thing that may hinder vs from ing Leues Christ, Math. 5, 22. by a free without of offenhad the orbits.

2. What is the last Helpe?

A. To bring this to every dayes practife, that our whole life may be nothing blic, but a walking with Goda continual formey-Daily, ing towards our heatenly should be 4.76 add one tady, about Practife.

Q What is required inthe daily Practife? ... to missing

frending of the day it if the distribution to the day, and then the holy

fore I mult performe the Ellel best with regent adam's Allin Dra

A. No

A. Because as a man in time of a common plague taketh some what in the morning next his heart to keepe out the infection; So the world being mightily poyloued with sinne, the Christian must lay some good thing next his heart, else enery thing that he deales in will infect him, Plata 19:148 vinds as a risport pulled has pasted

What is the first thing mberewith me multibegin the day. A. We must seeke to awake with God, to have our mindes Daily Practionning on him, as soone as we looke vp. For we cannot awake so tise how? soone, but with Gods Blessing, and Gods Mercyes be vp before vs. And therefore let God be in the beginning of our thoughts, and let him have the first place in the day. Marke 1,250 m.

Q. What are we then to consider of?

A. That we have flept more fiveetly under the Lords defence, then if we had Iron walles, and Brazen doores to defend vs. When we were fast asleepe and could not watch our schees; then the Lord watched ouer vs., and he set a guard of Angels to keepe vs. And therefore seeing we have rested with such safetie under Gods defence; let vs. thanke him for his mercy, and seeke to dive under the wing of the Almightie, and to goe shaddowed with the hand of his protection all the day, Pfal. 17.8.

2. What are we to confider elfe?

A. That we rise the servants of God, as we went to bed, and therefore, that we must spend the day in his service, not in doing what we list, but in performing those duties that he requireth. For seeing this is the cause why we are borne, and why Got lets vs line here in this world, that we may serve him: Wee are to thinke every morning when we rise, that God lets vs line one day more, but to have one dayes fervice more at our hands: and if he let vs sine another day; it is but to have another dayes service at our hands. Therefore, as our fervants get vp to doe our businesse, so must we rise to doe the Lords, 1. Cor. 15.34.

Q. What are wee to doe then?

heads, what are the deeds wherein we must spend the day; The consideration of our owne state and calling will soone lead vs to this; For many times we are to thinke, I am a Christian, and therefore I must performe the duties of a Father; I am a Preacher or a Muster or a Seruant, &c. Luke, 14.18.

9. IPhat learne we by this?

A. That it is not possible for those simple soules to line well, which know not what are the particular duties which their owne place and calling require at their hands. For how can they spend the day Christian-like, that know not what Christianitic meanes? And how can they line like Fathers, that know not what belongs to the duty of a father? And therefore enery one that will line well, must have at his singers ends the draught of duties mentioned before, Ephel 4.18.

Q. And may we then fafely enter upon the day ? dras !! said to!

A. No in no wife, till our spiritual furniture be on, and we have taken vnto vs the whole armour of God, without the which we enter into the world like a naked man into the field. And therefore when our clothes goe on then let vs remember to put on our vertues too. Epbef.6.13.0 tour his orest sadw with

Q What are the parts of this Armour?

A. The Parts are 6.1.1 doubt and one serswe First, Sinceritie, and a faithfull and a true heart to God, that we make not shew of more then we have, but seeke that our inward care, zeal, loue of God, may be answerable to that which we outwardly professes bee eare drive haute flying w. month. A.

Secondly, Righteen nelle, and an vpright and honest minde to our brethren, that what soever of theirs shall come into our hands shall

passe in peace and safetie as good as it came.

Thirdly, Preparation for afflictions; to be readie to lay downe our lives and all we have at the feete of Christ, and to vindergoe patiently those troubles which the cuill of these cuill dayes shall a. Wee are to lift yo our hearts with their isv noov flat

Fourthly, Faith, to perswade our selves, that God is at peace with vs in Christ, and therefore that he will blosse vs. and be with which we know not before; what very is fissing work aw didn't

Fiftly, Knowledge of Gods will, to direct vs what we have to doe. and to beate backe the fundrie comptations that shall fet vpon vs.

Sixtly, Prayer in the Spirit, and feruent and carnelt prayer vnto God, that he will be with vs, and leade vs throughout the day. and enable vs by his power to discharge in some measure, the duties that are laid vpon vs.

Q. Yeabut poore men will fay they bane no time to pray?

A. They might rather fay, they have no will to pray; For they that can finde alwaies time to eate in their greatest businesse. would fure finde a time to pray, if they minded God as they minde their meate. Againe, when they have most businesse, it is but rising a quarter of an houre fooner. Little doe they care for Gods bleffing, that will not take fo little paines to have it. and value it.

2. How is the Christian tospend the day? A. If the day be a Sabboth day, wee must fet our selucs whol- in. ly apart for the Lord, we must not let any worldly businesse Lords day. take vs vp, but refort diligently to the Ministry of the word. 1/47.58.13.

2) What

2 91 what are we to doe ar we come to mo ilit, oliw on the o'd

ing we are going into Gods presence; into the presence of that Maiestie that is greater then all the Kings and Princes of the world; and therefore with what feare and reverence should we come into his sight, at whose seet all the Kings in the world must cast downe their Crownes, and the Angels stand with covered faces, as not being able to be hold the excellent glorie that shmeth in him,

-119 what are me to doc when me are come?

A. Then we must attend with care and conscience to the Ministry of the word of God, remembring, that though the voice be the voice of amamoyer the word is the word of God, and therefore we may not its itself to the ground, but set open all the though of our hearts, that it may have free accesse, and entime transcent works who was a These zeros and a second of the contract of the

A. Wee are to lift up our hearts with great thankfulnesse to God for the good things that we have heard; and then we are to examine our felles what we have profited, what we know now, which we knew not before: what vertue is strengthened; what wich it weakned in verall whom we goe home, then we must remember, that we talke (as the two Disciples did) of Iesus Christ. Wo must not run out into the world, and speech of worldly matters, so some mit of the Church; but then meditate with our selnes, or conferred with others of that which we have heard, Alls. 8.29.

2. What are we said or when way are come home?

what profite they have made of the day, and to spend the rest of the day in reading and in praying in comforting the sicke. This is to sanctifie a Sabboth to the Lond, and we can be a same in the sa

Weekeday Qui Micharif the day ben working day bom are we to found it then?

A. If the day be a working day, then after prayer is performed, we are to fet upon the dityes of our Calling cheerefully, and to walke in them with fuch faithfulnesse and struct, that wee may approve of our care and good conference, not only to men, but to the Lord himselfe. All only at the land the land of the land

Q. What is the second thing?

. We

A. We must looke that our godly care in the meane while be not layd asleepe, but even in the middest of our businesse, list vp our mindes to God, and crave his blessing vpon every thing that we take in hand, and many times in the day thanke him for his goodnesse reioycing in him, as in the greatest portion and treasure that we have, Prov. 3.6.

Q. What is the third thing?

A. Our next care must be, that we vie well our lawful liberties, which God hath given vs for the comfort of our life, that we exceed not in our apparrel, going beyond our abilitie, or those bounds which modestie hath set vs; Then, that we exceed not in our meates and drinkes, feeding either too daintily, or too cormotantly on those meane dishes which we have. Thirdly that we exceed not in our mirth, either in immoderate lightnesse, or babishly rejoycing in things which we ought not. And lastly, that we spend no more time idle, then may serve to restell vs.

Q. What is the fourth thing?

A. Care must be had, that we hurt not our brethren in their bodyes, goods, or names, or any thing belonging to them, but that we be helpefull and comfortable to them all the wayes we may; That we commend their estate by earnest prayer vnto God, that we labour for the recourring of them in their falls: that we stir them up as we are able, to good things: that we oppresse them not, deceive them not, &c.

Q. What is the last thing?

A. For the better performing of all these duties, we are to vie the meanes that God hath given vs; as daily prayer, reading of the Scriptures: trying of our estate, &c. And though we cannot vie all these every day: yet to vie so many of them as conveniently we may, and to adde the rest as our leisure & opportunitie will afford. This is an holy and a Christian-like spending of the day, wherein a man may rest with peace, assuring himselfe, that he leades a life in some measure pleasing to God.

Q. What are we to doe at night ?

Mhen the night is come, then we are to looke backe, and to marke how we have spent the day: then we must call our selves to a reckoning, and an account, how we have walked in the duties of our Calling: then how we have behaved our F.

felnes towards God: towards our brethren: towards our felnes. If we finde that we have spent it well, then to blesse God, and to thanke him for it; if not, then to be humbled by it, and to seeke to God for comfort & grace, that we may lie downe in his famour, and make an end of all after-reckonings.

Q Forfarther practife of Religion; What is to be done?

A. We must see what is to be believed, and practise the same:
The creed. The somme whereof is contained in the Apostles Creede.

Q. W by is it called the ! post s Creed?

- A. Not that the Apostles made it; for then it should be Canonicall Scripture, as well as the rest of their Writings: But because it containes the summe of the Apostles doctrine.
 - Q. How many parts bath the Creed?

 A. Two, The first treateth of God.

 The fecond of the Church.

 Q. What is the fomme of the Creed?
- Q. We professe therein, that we beleene in God, distinct in three Persons, The Father, the Sonne, and the Holy Ghost. And that this God hath gathered to himselfe a Church; that is, A company of faithfull people, vpon whom he will bestowe his graces in this world, and the glory of his Kingdome in the world to come.

9. What is it to beleene in God?

A. Not barely to beleeue that there is a God, (for the Deuils doe so, and tremble,) and if this were our faith, our faith were no better then the deuils saith, and therefore to beleeue in God, is to put our whole trust in God, and rest our selues vpon him in all estates, to be affured in our hearts, we shall find him a God, that is mercifull and good to vs in all our needs, 2. Tim. 1.12.

Q. What gather we of this?

A. That they who are cleane out of heart in their troubles, be they neuer so great, or seeke to wind out of themselves by voluminating meanes, they care not how, doe not believe in God. And therefore so oft as they say the Creed they sy; because they say they Trust in him; when indeed they are not inwardly perswaded that he will helpe them.

Q. How many kindes of faith bee there?

A. Two, Secondly, luftifying or faming faith, which none but the true Christians, and Gods. elect may have, Thirt.

Q. What

Q. What difference is there betweene thefe two?

A. The deuils beleeve that there is a God; that there is a Christ; But they doe not beleeve that they shall fare the better for him. Nay they know that he shall one day condemne them, and therefore their faith doth not comfort them, but make them the more affraid. But the Christian beleeving that there is a God, that there is a Christ; beleeveth also that he shall fare the better by them: that God will be his God, and Christ the Sauiour, will be a Sauiour as his Sauiour. And therefore this faith is so farre from affrighting him, that it comforts him exceedingly, Gal 2.20.

Q. Why doe we fay, I beleene, not we beleene, as we fay, our Father?

A. Because our prayers may be profitable vnto others. But our

faith shall not faue any but our selues. Abac. 2.4.

2. May a man know that he bath faith?

enery man if hee would fearch himselfe and his owne heart, can tell whether he repose trust and considence in God or no: And therefore every man if he would search himselfe can tell, whether he have faith or no, 2. Cor. 13.1.

2. If a Christian may be sure that he bath Faith: then he may be

fure of his faluation:

A. It is true; For he that beleeueth in the Sonne of God, he shall be saued, Iohn 3.36 But I know that I beleeue in God, and therefore warranted by Gods promise, I know that I shall be saued, 1. Iohn 5.13.

2. Do not many decoine themselnes in their affurance?

M. Surely many doe; because they think they have faith, but when it once comes to scanning, it is not faith, but a vizard, and a shaddow of it: like one that keepes an old Euidence by him, and thinkes his land is sure: But when it comes to tryall, his deed is naught, and will not carry it.

Q. How may a man know that he hath true faith?

A. Two wayes, Say the Nature of Faith, And by the effects and fruites of it.

A. How may a man know it by the nature of Faith?

If a man feele himselfe inwardly perswaded in his heart, that God lones him in Christ, and because he loues him, will prouide him of all things needfull both for this life, and for the life to come, so that we run not out to any wicked and vnlawfull

F. A. meanes.

meanes, but rest our selues on God with contentment in all estates. This is a sure note, that his faith is true, lob 13.15.

Q. How may aman know it by the effects of Faith?

A. If a man have an earnest love to God, so that he be glad to doe any thing that may please him, and loath to doe the least thing that may displease him. Secondly, if he love them that love the Lord, so much the more they shew the more affection to him. This sealeth to his soule that his faith is true, 1. John 3.14.

Q. Why doe we say, I beleene in God, not I beleene in the Catholika

Church?

A. Because we must beleeve in God, and in none but God, not in Saints, not in Angels, nor in any other power, Ierem. 17. 5.

2. What gather we of this?

A. That as we beleeue in God, and in none but God: so we must pray to God and to none but God. For prayer and faith be linked together: So that we may not pray to any, in whom we may not beleeue, Ram. 10.14. And therefore seeing we may not beleeue in the Saints, but in God alone, it is euident, that we may not pray to any but to God alone.

2. Who is this God in whom wee beleeve?

A. The three Divine Persons, the Father, the Sonne, and the Holy Ghost.

Q. What gather we of this?

A. That the Turkes and Iewes, though they confesse that there is a God: yet because they doe not cosesse the three divine Persons, acknowledge not the true God: the true God being hee whom the scriptures describe the Father, the Sonne, and the Holy Ghost, 1. John. 2.23.

Q. Whose Fatheris God?

A. He is the father of our Lord Iesus Christ: And then by meanes of Christ, he is our Father, John 20. 17.

Q. What is the meaning, when we say, we believe in God the Fa-

Ood the Father.

A. Weeprofesse thereby, that whereas God the Father was displeased with vs for our sinnes, now he is reconciled to vs in the blood of Christ, so that we dare boldly trust him with our whole state, and perswade our selues, that as we call him Father, so wee shall sinde him a Father, even most tender, and fatherly affections in him.

Q. Wherein

Q. Wherein are we so personade our selves me shall finde himse faiber?

A. First, as a Father feeds his children, and cloathes them, and provides things needful for them, though happily they deserve it not. So we are to personade our selves that God being become our gracious, and good Father in Christ, will feed vs, cloath vs, and provide for vs, though we deserve it not, Math. 6.31.

Secondly, as a Father turnes not his children out of the doores for every fault: So we must not thinke God will cast vs off for every

finne, if there be any hope of amendment in vs, John 8.31.

Thirdly, as a father makes his some his heire, and leaves him his lands and his living: though he keepe him short and wnder for a time; So how soever our portion bee but small in this world: yet we are to be seene, God will make vs his heires, and one day bestow his Crowne and Kingdome on vs, Luke 12.32.

Q. What are we to beleene concerning God the Father?

A. Two things, Secondly, that he Greated Heaven and Earth,

Q. How is God faid to be Almighty?

Almighty.

A. Two wayes: first because hee hath all might, and all power in his hand, and is able to doe whatsoeuer he will in Heauen and in Earth, no power being able to hinder his work, and to hold out against him, Pfal. 114.3.

Q. God cannot doe all things for he cannot finne?

A. It is true, that God cannot do any thing that is contrarie to his Nature to doe, Heb 6. 18. he cannot lye, 2. Tim. 2.13. he cannot denie his word, and yet he is Almighty: Because these things imply not power, but want of power.

2. What meane we when we say: Wee belowe in God Almighty?

A. We beleeue not onely that God is Almighty in himselfe, but that he is Almighty for our good, and we shall seele the benefite of that Almightie and infinite power that is in him.

2. What vie may we make of this? a cooped aid avest tongs

A. It serueth to Arengthen our faith, not only concerning the things of this life, but also of the life to come.

Q. How for the things of this life?

A. Seeing God is Almighty; that is, able to doe all things: We know we are never to poore, but God is able to enrich vs, never to lowe, but God is able to exalt vs; never to heavy, but

God is able to reioyce vs; neuer so entangled, but God is able to loose vs, Rom. 4.21.

Q. How for the things of the life to come?

A. Seeing God is Almighty, we know, that though our weaknesse be great, and our corruptions many: yet God is able to carrie vs comfortably through the vast and warring wildernesse of this world into the land of happinesse, and eternall rest, lohn. 10.29.

Q How is God secondly said to be Almighty?

A. Because all the might and power that is in any of the creatures is from God, the least thing in the world being not able to moue it selfe, but by the strength and power which it hath from God.

Q What gather we of this?

A. That the sparrow lights not on the ground: that a hayre falls not from the head: that a lease drops not from the tree, but it is ordered and disposed by the mighty hand of God, Math. 20.29.30.

2. Doth nothing then happen by fortune and chance?

A. Surely no: these are tearnes brought in to robbe God of his glorie in the gouernment of the world. For ever, that which seemes to be most casual, is caried wholly by a secret hand of God, Prov. 16.33.

2. What ofe may we make of this?

A. First, it will teach vs patience: For seeing all things are wrought by the hand of God; we make our account that sicknesse, losses, miseries, they are all from God, and therefore must be borne contentedly, vnlesse in the pride of our hearts, we will list up our selves against the Lord, 2. Sam. 16.10.

2. What is the second ofe?

A. It wil teach vs comfort; for feeing nothing is able to lift vp it felfe without the Lord, we are to make our account, that a dogge cannot wagge his tongue, a wicked man cannot moone his hand against vs without his leave and licence, who is our Father, 16h.

2. What is the third ofe? Middle 198

A. It will teach ve thankfulnesse: For seeing it is God that workethall in all; it is God alone, who is to bee blessed for all the comforts that we have, because it is he that enclineth mens hearts

hearts to vs, and caufeth this or that thing to doe vs good, t. Sam. delincting vs from the guiltinesse 25.32.

2. Why is God called the Creatour of Heanen and Earth? Creatour of

A. Because he made Heauen and Earth of nothing, all the power Heauen in this world, being not able to worke, vnleffe it have some matter to worke vpon, Heb. 13.21. of av governing va.

Q How did God Create the world?

A. Wee must not thinke that the Lord lay labouring and toyling at it, as we fee men doe, when they build an house, but as Plat. 25.6.by the word of God were the Heauens made, &c.

2. What is meant by Heanen and Earth?

A. By heaven is meant Heaven, and every Creature in Heaven. and by Earth is meant the Earth, and all things in it: fo that the meaning indeed is, that God created all.

2. What learne we by this?

A. That if wee have any comfort in any thing in this world: in the earth that beares vs, in the heavens that cover vs : in the fire that warmes vs, in the water that cooles vs: in our eyes that wee fee with, in our eares that we heare with, in our legges that wee goe with; God alone is to be thanked and bleffed for it.

2. Why is Heaven fet before Earth?

A. Heauen is mentioned first, to teach man to feeke it first, and to begin our worke at heaven as God begun.

2. What vie may we make of this?

A. He that made all, is able to destroy all. And therefore in a moment God is able to strip and turne the wealthiest of vs out of all we have.

2. Whas is the next Person we must beleeve in?

A. In Iefus CHRIST.

Q. What doth the Creed teach or concerning Christ?

A. Two things, \[1. What his Perfor is. \]
2. What his Office is.

His office is fet & 1. By the Titles, out Two wayes, 2 2. By the actions of it.

9. What is the first Title?

A. lefus, which fignifieth a Saujour, according to that, Math. 1.24. Thou Bals call his name lefus.

Q: What dothibe famous from ? all at actilizated a size form on

A. From sinne and the punishments thereof.

Mindled agenust vans.

Andin Lefus Chriff 9. He w doth bee fane vs from finne?

A. By deliuering vs from the guiltinesse of sinne, 1. lohn.1.7. And secondly by freeing vs from the power of sinne, that it raigne not in vs, lob. 8.24:

Q. How doth Christ saue vs from the punishment of sinn?

A. First, by deliuering vs from the wrath of God, that was kindled against vs, 1. Thos. 1.10.

Secondly, by deliuering vs from the clamours and cryes of our owne guiltie conscience, which continually accuse the vs, Rom. 5.1.

Thirdly, by deliuering vs from the paines of Hell, Rom. 8.1.
Fourthly, by deliuering vs from the power of the Deuill, who

before ruled vs as a Lord, Heb. 2.14.

Q. What is the meaning then of these words; I believe in Iesus?

A. The meaning is, that I believe, there is a life and Saluation in Iesus Christ for all that come vnto him: And that as he is Iesus; so I shall find him a Iesus, that is a Saniour to saue me from sinne, and all the punishments due to it: So that though I be a sinner; yet through the Spirit of Christ working in me, I shall sinne every day lesse then other; and through the Lords mercy, I shall not come into condemnation for any of those sinnes, which through frailty and weaknesse I commit.

Q. What is the fecond title of our Saniour ?

A. Hee is called Christ, who was anounted; and it is the same that Messias is in Hebrue, lobn. 4.25.

2. How was Christ anointed?

A. Not with bodily oyle, as the Kings and Priests, and Prophets were in the old Law, but with the holy Ghost, the Spirit of God without measure being poured on him, Alls 10.38.

2. Whereunto was Christ annoynted with the holy Ghost?

A. To be the King, the Priest, and prophet to his Church.

Q. Why is Christ said to be the King of the Church?

A. Because it is gouerned by the Law of Christ, and secondly, because it is desended by his power against the rage of the deuill, of sinne, and of all the enemies that oppose it, Lik. 1.32.33.

2. Why is Christ faid to be the Priest of the Church?

A. First because he hath made an atonement for it, offring vp his owne body vpon the Altar of the Crosse. And secondly, because he maketh intercession in Heauen, continually intreating God for the peace and safetie of it, Heb. 24.25.

Q. Wby

Q. Why is Christ faid to be the Prophet of the Church?

A. Because hee hath renealed the royall will of God vnto his people, sometimes by his owne mouth, and sometime by the ministry of the Prophets and the Apostles, sitted and enabled by his Spirit thereunto, Ass. 3.22.

Q. What is the meaning then of these words, I beleeve in Christ?

A. The meaning is, I believe that our Sauion Christ is the true Messias, the Lords anointed, he that was ordained of God to be the King, Priest, and Prophet of our Church, the King to rule it, the Priest copurge it, and the Prophet to teach it.

Q. Why are wee salled Christians?

Christians are members of Christ, and in some measure partakers of his annoynting, so that we are Kings and Priests, and prophets too. Alls 11.26.

Q. How are all true Christians Kings?

A. They are Kings ouer their owne hearts to command them of God, and ouer their owne corrupt affections to subdue them, and keepe them under that they raigne not in them, Rom. 1.6. Secondly, because all the comforts of this life, and the life to come belong unto them.

Q. Hom are they Priests?

A. They are Priests to offer vp their owne bodyes and soules, by holy service vnto God. And secondly to intreate God for themselves and their brethren, 1. Pet. 25.

Q. How are they Prophets?

A. They are prophets both to stand out vnto the death for the maintenance of the truth, and also to teach that which they know to others that knew it not, Acts. 2.17.

Q. What thinke you of those who doe not fo?

A. Howfoeuer they carry the name of Christians, yet indeed they be none, but meere hypocrites and dissemblers, what so they pretend.

Q. What are we to beleeve concerning the Person of Christ?

A. We eare to believe \$ 1. That he is very God.
two things, 2. That he is very man.

2. How doth the Creed frem him to be God?

A. First, because he is the Sonne of God. For as he that is the Sonne of naturall man, must needs be a man: So he that is

the

the naturall Sonne of God, must needs be God. And therefore he is called the mighty God, Isay. 9.6. the blessed God, Rom. 9.6. and the srue God, 1. Ioh. 5.20.

2. Why was st needfull that Christ fould be God?

A. He that must redeeme vs, must beare the infinite wrath of God. But no creature in Heauen or Earth, was able to beare the infinite wrath of God, and to rise vnder it. And therefore none but God was able to redeeme vs, 106 9.13.

Q What is the second Reason?

A. That the death of Christ might be of infinite value, and of infinite price to redeeme vs. For it was more that God was scourged: that God was nayled to the Crosse: that God was killed for vs, then if all the Angels and men in the world had suffered, Att. 20.28.

2. What gather wee of this, that Christ is God?

A. That if Adam being but a man was able to condemnevs; much more Christ being God, is able to saue vs, Rom. 5.17.

How is Christ faid to be the onely Soune of God, feeing all the

faithfull are fo alfo?

A. Christ is the onely Sonne of God by Nature, and we are the sonnes of God by adoption and Grace: Christ is the Sonne of God; because he was borne of God. And we be the sonnes of God, because it pleaseth God in fauour to accept vs for his sonnes, Plat. 8.15.

2. What is the second Title, whereby it is showed that Christ is God?

A. In that he is called our Lord. For God is our onely Lord, Dent. 8.14. and therefore seeing he must be acknowledged to be our Lord: he must also bee acknowledged to be our God, Iohn. 20.28.

Our Lord.

Duely

Q. Why is Christ called our Lord?

A. Because the godly ones are ruled by him, the wicked ener

labouring to shake off their yoake, Luke 19 14.

Secondly, because he ruleth for our good, wee having the whole fruite and benefite of his government in the world, Dent. 33.26.

Q. What is the meaning them of these words; I beleeve in lesus

Christ our Lord?

A. I beleeue that he was but a bare man; but the Sonne of God,

Covceined

God that came to redeeme the world, even he that ruleth with all power, both in Heauen and in Earth; and therefore is most mighty to faue all those, who by true faith flie voto him.

2. why was it needefull that Christ should be man?

A: Because he could not fuffer in his divine Nature first. And therfore vnleffe he had taken vpon him the weake nature of man could not have fuffered for vs, 1. Tim. 1.17.

Secondly, because man had sinned; and therefore it was needfull

that man should fuffer for finne, Heb. 2.16.

Thirdly, that he might be the more pitifull and tender to vs. having felt in himselfe the many weaknesses and infirmities, that our nature is subject to, Heb. 2.17.

2. How did Christ become man?

Hee was conceived by the Holy Ghoft, borne of the Virgine Mary.

2. How was be conceived by the Holy Ghoft?

A. The holy Ghost sanctified the flesh of the Virgin, and therfore created the Body of Christ without mans helpe, Luke. 1.25.

Q. Why was he fo conc eined?

by the Holy A. That he might be pure from originall sinne in his concepti- Ghost. on, Heb.7.26.

Q. Why was he borne of a Virgin?

Borne of A. That his strange birth might moue men to looke for some the Virgin ftrange worke at his hands, 1/a.7.14. Mary.

2. What Heretiques are rebuked by this Article?

A. Simon Magus schollers, who denied that Christ was come in the flesh, and therefore are called Anichrifts, I. John 4.2.

Secondly, the Valentinian heretiques of old, and the Anabaptifis of late, who affirme, that Christ brought his body from headen with him, and so passed through the wombe of the Virgin, as water through a Conduit Pipe, contrarie to the Scripture, Gal. 4.4.

2. What doesbe rest of the Articles concernal

. The execution of Christs ? 1. His Humiliation. office, wherofthere are 2. parts, 5) 2, His Glorification.

2. What is the first degree of his Humiliation?

A. Hee fuffered vnder Pontins Pilate.

Q. Why is no mention made of his life, but of his sufferings?

A. Because his whole life was nothing but a suffering his He suffered. Passion.

Passion began at his birth, and from his cradle he was weeping towards his crosse.

Q. Why is no mention made of his miracles?

A. Because we have more benefit by his suffering, than by all his miracles; his miracles benefited onely those that lived in that present age with him; but the vertue of his suffering reacheth downe to vs, 1. Pet. 2. 24.

Q. Of whom did Christ suffer?

A. Of all forts of men: he that came to faue all, had all against him: the lewes against him, and the Gentiles against him: the Priests against him, and the People against him; the Souldiers against him, and the Theese against him, yea and his owne Disciple too.

2. What did Christ suffer?

A. All the punishments that were due to our sinnes, Pouertie, Hunger, Contempt, Shame, Whipping, and Buffering, and the Wrath of God, which was greater than them all.

Q Why do the Martyrs suffer so cheerefully, and Christ so beauty?

A. The Martyrs though they selt-paines in their bodies, yet they were infinitely comforted in their soules: but Christs inward sorrowes were more than his outward paines, Math. 26.28.

9. For what cause did Christ suffer?

A. He suffered for our sinnes; we are they that caused the death of the Sonne of God; as we increased sinne, so the corments were increased upon him, 1/ay.53.5.

Q. What was this Pontius Pilate?

vader Pon A. He was the gouernor of lewrie, Deputie to Tiberius Cafar tius Pilate. Emperor of Rome, Luke 3.1.

Q. Why is be bere mentioned? And and and in the state of

A. To shew, That the Scepter was now taken from Indah, and therefore this was the time wherein Christ should coe, Gen. 47.10.

Q. Why was Christ condemned of Pilat?

A. That we might be acquitted at the judgment seat of God, Christ having borne the whole penaltie of our sinne.

Q. What is the second degree of Christs humiliacion?

Was Crucified A. He was crucified.

Q. What kind of death was that?

It was a most painfull death, and a most infamous death.

Q. Hommas it infamous? De die soon and shanes

A. It was infamous two wayes: first, By Gods Law, Gal.3.13.
Secondly, By Mans Law, because none but vile and base persons were adjudged to the Crosse.

Q. Why did Christ suffer such an infamous death?

A. That we might tee what an hatefull thing sinne is in Gods sight; which could no otherwise be expiated but by such a fearefull and infamous death of the Sonne of God. There is not the least sinne that we commit, but it cost our Saulour Christ the dearest bloud in his bodie.

Q. What learne we by this?

A. To account no sinne little, seeing the least we have cost our Sauiour Christ, is not a little paine.

Q. What other reason is there?

A.It meruailously commends our Sauiours loue, That Christ performed not some sleight matter for vs; but vnderwent a most vile death, the death of the crosse in our behalfe Pbil. 3.8.

D. When was Christ crucified?

A. At noone day, that all men might fee cleerely life and faluation lifted vp vpon the Croffe Ioh. 3.14.

2. Where was Christ crucified?

A. Without the Citic, to shew that we must goe out from this world, if we will be partakers of the Crosse of Christ, Heb. 23.23.

Q. Who did crusifie Christ?

A. The Iewes, who longed for Christs comming, yet killed him when they had him, 1. The f. 2.14.

2. What miracles were done at it?

A. There was darknesse from high noone till three of the clocke. God put out the candle of heauen, that man might leave worke: When Man would not blush, the Sun was ashamed and hid his face: When mens hearts would not quake, the earth quaked for feare: and when mens hearts would not rent, the vale of the Temple rent in twaine, Math. 27.

Q. What was the third degree of Christs humiliation?

A. His death.

Q. Why did not Christ come downe from the Croffe, as the lewes would have had him?

A. If Christ had come downe from the Crosse, the lower would have haled him to it againe, and so the condemnation would have been the greater.

G

If Christ had come downe, he had left the worke of our redemption unperfect and therefore howsoeuer it might have been much for Christs honour to have come downe, yet tendring our good more then his own honour, he was content with shame and reproch to stay still upon this Crosse.

Christ shewed then a greater miracle then that, if they would beleeve. For it was more to rise from death after they had killed him, than to come downe from the Crosse when he was alive.

Q. How did Christ die?

A. He died a voluntarie death, and a holy death.

2 . How did Christ die a voluntarie death?

A. He died not with extremitie of paine, as others doe, but he willingly yeelded vp his life, when he could have lived longer if he would, lob. 10.18.

Q. How did Christ die an holy death?

A. Though he had many sharpe conflicts before his end, yet he made a sweet close, insomuch that the Centurion was more mooned with his sweet death, then with all the miracles which he had seene, Marke. 15.39.

Q. Wby did Christ die?

A. To free vs from eternall death; for vnleffe Christ had died on earth, we had died enerlastingly in Hell.

Q. Yea, but the Godly die dayly.

A. But their death is not a punishment for sinne, but a passage to Heauen and Eternall life. And therefore it is one of the greatest blessings that God can bestow upon a godly man, Phil.1.23.

Q. What Fruit have me by Christs Death?

one offence betwice punished. And therefore seeing God hath punished all our sinnes in Christ (vnlesse we renounce the benefite we have by Christ) he cannot now punish them in our selves againe, Pfal. 53.5.

Mortification of finne; Christs death obtaining not onely pardon for finnes past, but also strength and grace, to weaken and bring

vnder those corruptions that are yet behind, 1. Cor. 1.30.

And Buri-

Q. What is the fourth degree of Christs humiliation?

A. He was buried.

Q. Why was Christ buried?

A. For two causes: First, the more to assure vs of his death;

for

for dead men, and not live men to be put into the grave.

To confirme vs the more, that Gods wrath is appealed through Christ, as the Sea was calme when longs was cast out of the Ship.

9. What Fruit have we by Christs burial?

1. By Christs buriall sinne is buried in vs, so that we have strong hope, that it neuer shall arise, Rom. 4.6.

Q. What is the last degree of Christs Humiliation?

A. He descended into bell .

Q What is the first Degree of Christs Exaltation? A. The third day hee arose agains from the dead.

Q. What is the meaning hereof?

Third day Hee rofe A. That as a man that chops vp a morfell that is too hot for his againe fro mouth, cannot hold it but is glad to give it vp againe: So death the Dead. having swallowed up our Saujour Christ, and finding him too hot for him could not hold him, but was glad to render him vo againe. Alls.2.24.

Q. When did Christ rife ?

A. The third day, not the first day, least the Iewes should thinke he had not beene dead indeed, but had been in a trance; Not the fourth day, least his Disciples should have despaired if Christ had beene longer absent from them, Lake 24.21.

2. What difference is there betweene Christs rising and ours?

A. Christ rose by his owne power, but we shall rise by the power of Christ, as in a shipwracke, one swimmes to the bank, & a many hang at his heeles, and he drawes them all out to the shore. I. Cor. 15.22.23.

Q. What are the fruits of Christs rising?

A. We are affured hereby, that Christ hath discharged for all our finnes: For if Christ had not payed our whole debt, if but one finne had been left behind, Christ could not have rifen from death. the guiltinesse of that one sinne would have kept him downe. And therefore God in raising Christ, hath declared himselfe to be fully fatisfied, and contented for all our finnes, Rom.4.25.

Secondly, by Christs rising, we are raised up to newnesse of life. As it is a shame for the Seruants to lye in bed when the master of of the house is vp : So seeing Christ is risen, it shall bee our shame,

if wee lye still sound asseepe in sinne, Rom. 6.4.

Thirdly, we are affured thereby, that our bodies shall rife againg, being parts and members of Christ, and lining by the same Spirit, which

Grounds of Religion.

which raised Christ out of the graue, 1. The f.4.4.

Q. What is the second degree of Christs Exaltation?

A. He ascended into beanen.

He afcendo edinto Micauen.

O. What is the meaning bereof? A. That Christ left the Earth, and went up to Heaven, so that he is no longer in Earth, according to his bodily presence, either visibly or inuisibly, lob.16.7.

D. What thinke you then of the Reall Presence of Christs body in

the Sacrament?

A. It is directly contrary to the Articles of our Faith, as Christ himselfe shewes, loh. 6.63. For aske the of our faith, where Christs body is; They will answer, it is ascended and gone into Heauen; aske the Aduersaries, they will say, it is still on Earth in this Sacrament on the Altar, &c. So that if the Articles of our faith be true: their doctrine of the Reall Presence cannot be true, Math. 24.23.

Q How doth Christ fay then, be will bee with us to the end of the

morld, Wath. 28.20.

A. Christ will be with vs alwayes according to his Godhead. according to his grace, according to the effectuall working of his Spirit, as St. Marke expounds it, Chap. 16.20. but according to his bodily presence he is not alwayes with vs, as himselfe saith, Marb. 26 11.

Q. Whither did Christ ascend?

. Into heaven, as all the Scriptures shew, Marke 16.19. Luke 24. 51. Acts.1.11.

Q What fruit have we by Christs ascention?

A. First, Christ ascending into Heaven, hath carryed the hearts of the Godly into Heaven with him : So that though they live here below; yet they have their minds continually railed and lifted

vp to Christ that is aboue, Phil. 3. 20.

Secondly, we (by Christs ascending into heaven) are already posselled of Heauen: For as one friend takes possession in an others name. & it is as good in Law, as if he had done it himselfe; So Christ in our name and in our right, hath entred into heaven, and made it as fure, as if we our felues were already feifed of it, Ephef. 2.6.

Thirdly, Christ ascended into Heauen, that he might appeare in the fight of God to make intercession for vs. So that now we have a friend in the Court of heaven, who keepes ve in fauour with God.

and obtaines many bleffings for vs. Heb.

2. What

2. What is the third Degree of Christs Exaltation?

A. He sitteth at the right hand of God. Q. What is meant by the right hand of God?

A. To speake properly, God hath neither a right hand nor a left: For God is a Spirit, and therefore hath no bodily parts, as we have, but the right hand of God, is the power of God, and the Maiestie of God, as the Scriptures expound it, Luke 22.69. Heb. 1.3.

Q. What is it then to set at the right hand of God?

And fits at and great personages, cause them to sit downe on their right hand, band of whom they will have honoured, as second to them in the Kingdoe, Godand next to themselves: So Christ is set down at the right hand of God. Because God hath lift him vp even in his humane Nature farre above men and Angels, and made him in glory and honour next vnto himselfe.

2. Why is Christ said to fit?

A. First, to shew that he is the judge of the world, & all causes

must be brought before him.

Secondly, to shew that he hath finished the worke of our Redemption, as a man that sits downe when his worke is done, Heb. 10.12. In the Santinary there was no Stoole for the Priests to see downe, &c.

Q. Shew yet more fully the meaning of the Creed in this fitting .

A. The fitting downe of Christ, at the right hand of God, is the installing of him in his Kingdome, and in his Throne, the advancing and lifting of him vp to be the head of the Church, and that perfon by whom God will rule al things both in Heauen and in Earth, Phil. 2.9.

2. What learne we of this?

A. That Christ is now exalted in his kingdome, & in his Priest-hood: So that now he administred both his kingly & his Priestly office, with greater might and Maiestie then ever he did before.

2. What fruit have wee by the lifting up of Christ in his Priest-

kood?

of. We know thereby that Christs Intercession shall be more profitable for vs. For if Christs prayer on Earth was alwayes heard; we may well thinke that being Sutour for vs in so great Maiestie and glory, he shall not be denied, Rom. 8.34.

2. What fruit have we by lifting up of Christ in his kingdome?

A. First,

A. First, wee know that now he is more able to blesse the Church, and enery member of it; And therefore if hee then healed the sick, fed his followers with small prouision, made the ministry of the Word effectuall; much more is hee able to doe it now, 2.

Cor.9.8.

Secondly, we know that Christ is more able to defend the Church, and subdue all the enemies of it, and stampe them under foote; And therefore if hee then cast out denils, he is now much more able to cast out sinne: and if then hee were able with one word to calme the Sca: he is now much more able to scatter alour troubles, and to disperse them, Rom. 16.20.

Q. What gather we of this?

A. That they who doubt of Gods fauour, or feare they shall not be able to live this hard yeere; or thinke they shall never get Religion, or overcome the lets, how soever they say they believe; yet doe not indeed believe that Christ sits at the Right hand of God; that is, that he more mightily administreth his Kingdome and Priesthood now, then ever he did before.

Q What is the last degree of Christs Exaltation?

The ludgment day. A. From thence he shall come to judge quick and dead.

2. What is the meaning hereof?

A. That Christ in the end of the world, when the sinnes of men be ripe, shall descend in a Cloude and sit downe vpon his throne, and all both great and small shall stand before him, and the Bookes shall be opened, and they shall be judged according to the things

that they have done, be they good or bee they cuill.

Q. What note we hence?

A. 1. That there shall be a Iudgement.
2. The generalitie of the Iudgement.

3. The person of the Judge.

4. The Time of it.

Q. How know we that there shall be a ludgment?

A. First by the Scriptures.

Secondly, by the light of Reason.

Q. What Scriptures prone it?

A. Ind. 14.15.2. Cor. 5.10. Att. 17.31.

Q. What is the Reason?

A. We know that God is a inst and righteous God, and therefore he cannot but make the state of the godly better then the state state of the wicked, but in this world it is not so: For godly Lazarus lyes pyning at the doore, while the wicked Glutton sits surfetting at the Board. And therefore there must be a Judgment, that the godly may be blessed, and the wicked punished.

Q. What fruit have wee by this?

A. We know that Christs comming, is for the further glorifying of his Church, and the punishing of the enemies of it. And therefore, how socuer we are pressed and afflicted for a while, and crowned with contempt (as our Master was with thomes) yet a day will come, when all our infirmities and miseries shall have an end, and the faces of our enemies shall be filled with shame, 2. The state of the state of

Q. What are we taught concerning the generality of the Indoment?

A. That all shall be judged, both quicke and dead.

Q. Who are meant thereby?

A. By the quicke are meant they, whom Christ shall sinde aline at his comming; And by the dead, they are meant, that shall bee dead before: So that all shall be judged, Rom. 14.10.

Q. What gather we of this?

A. That a day will come, when every one of vs shall give an account to God for his whole life, for every oath that he hath sworne; for every lie that he hath told; for every penny that he hath deceived; for every Sabboth that he hath prophaned. And therefore, that we must be carefull to flie these sinners, and the like, as we will answer to God for the contrary at the Judgment scate.

Q. Who hall be the Indge?

A. Christ in his humane Nature, John. 5.22.27.

Q. What learne we by this?

A. That Christs comming shall be comfortable to the godly, and scarefull to the wicked; Comfortable to the godly because he shall be their ludge, who is their Sauiour, Luke: 21.28. Fearefull to the wicked, because he shall be their ludge, whose blood they have despised, whose Ministers they have disgraced, whose name they have blassphened, whose Sacraments they have contemned, whose Sabboths they have prophaned, Ren. 6.15.16.

2. When thall the ludgment be?

A. In the end of the world: what yeere, or what day, or what houre knoweth no man, no not the Angels but God alone, Math 24.36.

Q. Why would the Lord have it fecret?

A. That men might be alwayes vpon their watch and preparing for it: For the count day will come suddenly, and therefore we must ever keepe our reckonings streight, least it come like a theife in the night to steale away all our peace and prosperitie, and pleasures for ever, Marke 30.25.

Q. What is the third Per on in whom wee must beleeve?

I beleeve in the Holy Ghost.

80

A. The Person of the Holy Ghost.

9. What are me to believe concerning the Holy Ghost?

A. Two things; First, that he is the essential Power of the Father, & of the Sonne; the same God in nature, but distinct in Perso. That he proceedeth from the Father, the Scripture is plaine, Iohn.

15.26. That he proceedeth from the Son, is as plaine, Gal. 4.6. That he is a distinct person from them both is cleare, Iohn 14.16.

Secondly, that he is the Sanctifier of Gods elect, and therefore he is called the Holy Ghost, not onely because he is holy in himfelfe, but also because he makes vs holy, sanctifying both our

bodyes and our foules vnto God.

Q. What learne we by this?

A. That by nature we are more barren then the barrenest ground in the world; having no sparke of grace or goodnesse in vs; And therefore, if there be any lone of vertue, any hatred of sinne, we may well know it is not of our selues; but the Spirit of God which wrought it in our hearts, Phil 2-13.

2. What doth the Spirit of God worke in vist of wills like any

A. First knowledge of the will of God; For whereas by nature a man hath no more true Religion, then a very beast: The Spirit of God opening and enlightening the eyes of his minde, makes him able to conceaue the secret things of God, 1. Cor. 3.14.

Q. What is the fecond thing?

A. Regeneration; For by nature a man is given to like best of the worst things, and worst of the best things, and therefore the Spirit of God is saine to cast him new, and to change every affection in him, lohn.3.5.

Q. What is the third thing?

A. Communion with Christ; For by Faith the Spirit of God implanteth we into Christ, as the Branches are knit into the stocke; so that as the Branches line and are nourished from the stocke: So we partake of all the rich graces that be in Christ, 1. Cor. 6.11.

Q. What

Q. What is the fourth thing?

A. Spirituall Gouernement; For by nature we are so babish, that we know not when to speake, nor when to hold our peace; how to pray, nor how to vse our Christian liberties, &c. And therefore the Spirit of God is given vs as a guide to direct vs in every thing that we take in hand, Rom. 8.14.

Q. What is the fife thing?

A. Comfort in Troubles; For the Spirit of God (affuring our hearts, that God lones vs. in Christ) makes vs to contemne the vanities of the world, and (setting vs. in hope of the life to come) makes vs set the lesse by the things of this life, John. 14.16.

Q. What is the fixt thing?

we are quickly we are good things (the Spirit of God so vpholding vs in grace) that enery day we feele our selues brought into greater love and liking of the same, Ephel. 3.16.

Q. In whom doth the Spirit of God worke thefe things?

A. In none but the Elect. A Reprobate may have the Spirit of God, according to some effects of it, as to make him see his sinnes, to be ashamed of them; and to restraine him from the outward acts of them, to live civilly in the world: But the Spirit of God inwardly killing sin, and sanctifying the Soule in all his gracious effects, is never given but to Gods Elect, John. 14.17.

Q. May a man lofe the Spirit of God?

A. The wicked (because they never had it soundly) may wholly lose it. The godly cannot lose it wholly, but or according to some graces of it, and that not finally, but for a time: Because the Spirit like Samsons hayre, will reviue againe, John. 7.38.

2. May we therefore line secure, because we cannot lose the Spirit?

A. Nay, but wee must vie the meanes which God hath appointed for the nourishing of the Spirit; as hearing of the Word Prayer Medication, &c. otherwise the best of vs. shall find the Graces of Gods Spirit, wonderfull dead and damped in vs. 1. Thess.

2. How may a man know that he bath the Spirit of God?

A. He may know that he hath the Spirit of God by the working of the Spirit. For as a man knowes there is life in himselfe, as long as he breathes and moues, and doth the rest of the actions of a lining man. So when a man lines the life of

the Spirit, and doth the things which without Gods spirit hee could not doe: he may well know that he hath the Spirit in him,

Q. Doe not many deceine themselnes in this point?

Many doe for want of judgment, for there is a certaine working like the Spirit, but it is not the Spirit: A certaine boldnesse in the heart like Faith, but it is not Faith: A certaine kinde affection like Loue, but it is not loue: A certaine hot humour like Zeale, but it is not Zeale; They bee but vizards, and counterfeits, which the deuill makes to deceive poore people with, Tomake them believe they have Faith and Loue and other vertues, when indeed they have not; but certaine emptie shewes and shaddowes of them.

Q. What is the first marke whereby a man may know that he hath

the Spirit of God?

A. If a man feele himselfe better able to conceine the Mysteries of Faith, and to take profite by the Ministry of the Word, either to the begetting or strengthening of Faith in him: This is a fure token, that he hath the Spirit, A. 16.14.

21. What is the fecond Marke?

A. If a man feele a fensible change in himselfe; so that he loves that good which he thought he should never love, and hates that cuil which he thought he should never hate; and sets himselfe with diligence to the weakening and killing, not of some few, but of all sinnes: This is a true Testimony, that he hath Gods Spirit working in his heart, r. Cor. 6.11.

Q. What is the Brd Marke?

A. If a man feele himselfe checkt inwardly for sinne, so that hee cannot tread or looke awry, but by and by hee is closely touched and rebuked for it. This is a sure token that he hath the Spirit, Esay 30.21.

2. What is the fourth Marke?

A. If a man have an earnest desire to please God; to wish from his very heart, that he could walke with greater care and obedience in all the wayes of God. This shall seale vnto his soule, that he belongs to God, 1. lohn 2.5.

Q. What is the fift Marke?

A. If a man feele himselfe much given to Prayer, not only in company, and at ordinary times, but also privately by himselfe alone, with assured perswasion that he shall fare the better for it:

This

This is a certaine figne of the Spirit of Gol, Gal.4.6.

2. What is the fixt Marke?

A. If a man dare trust the Lord with his whole state, and say vnto God in sinceritie of heart, Lord I desire me health nor peace nor plenty, but according to the will. I lay downe my selse, my life, and my comforts, and all that I have at the spiritof God workes in his heart, 2. Sam. 15.16.

Q. What if a man feele not all these in himselfe?

A. Yet he is not to despaire if there be any one of them truly in him. For as there may be life in man, though he can reither see nor heare, nor speake nor moue: So though the Spirit worke not so strongly in one, yet as long as he desires to please God; so long as he is sorry for his sinnes; or at least wife forry, that he cannot be forry for them; he is not veterly to discomfort his estate, Rom. 7.22.23.

Q. What doth the second part of the Creed intreate of?

A. Of two things, 1. The Church.

A. Of two things, 2. The Benefits bestomed upon is.

The Chuech

Q. Why is the Church mentioned immediatly after the Dollrine of the Trinitie?

A. Because, whatsoever the holy Trinitie hath wrought, they have wrought it for the good of the Church. And therefore the benefite of the Father in Creating, of the Son in Redeeming, of the holy Ghost in San Lifying wholly and entirely belongeth to the Church: It is the Churches dowrie.

Q. What learne we by this?

A. That if a man can approve himselfe to be a true member of the Church: Then he may assure himselfe that hee hath his part in Christ: But if he be not a true member of the Church; then neither God nor Christ, nor life, nor faluation belongs vato him, Alls. 2.48.

2. What is the Church?

A. The Church is the whole company of Gods Elect in all places and in all Ages, knit by true Faith vnto Iesus Christ their head, Epbes. 1.10.

Q. Are none but the Elect true members of the Church?

A. Hypocrites and wicked men may bee in the Church, but they are not of the Church; They may be in the outward societie,

and fellowship of the Church mingled for a time, but they are not true members of it because they are not knit by true faith vnto Christ their head . 10hn. 2.19.

9. Why are thevisible A (emblies called the Church?

A. Because incharitie we are to thinke they belong to Gods Election, till by Apostasie, or notorious enill life they give proofe to the contrarie:

Q. What ar we to beleene concerning the Church?

St. That it is holy. A. Twothings, 2. That it is Catholique.

Q. Why is the Church faid to be Holy?

A. Because al the true members of the Church are washed from their sinnes by the bloud of Christ, and have holinesse in some meafure begun in them, Ephef.5.28.

Q. What learne me by this?

A. That they who are not holy, that is, fanctified in some meafure by the Spirit of Christ, belong not indeed to the Body of the Church, and therefore are quite cast off from all benefite by the death of Christ.

2. Why is the Church called Catholike?

A. Catholike, is as much to fay, as Uninerfall, or generall. So that when we fay; We believe the Catholike Church: The meaning is, that we beleeve the Church is not now tyed to any one Countrie, as it was before Christs comming, to the Iewes onely: butin enery Nation, who foeuer feareth God and worketh righteoufnesse. is accepted of him, Epbel . 2.14.

Q. Is not the Church of Rome the Catholike Church?

- A. No: For the Catholike Church cannot fall away from the faith, Math. 16.18. But the Church of Rome, hath no more priniledge in this point, then any other Church; for it both may and hath departed from the faith, Rom. 11.22. And therefore it is not the true Catholike Church.
 - 2. What be the markes of the true Church? A. 1. Syncere preaching of the Word.

2. A right vie of the Sacraments.

2. Is not the Popes doctrine sound?

A. No; for whereas the Scriptures teach, that God alone is to be worthipped, Math a The Pope teacheth that we may wor-Thip Saints, the Wood, the Crucifix with the same divine wor-Ship

fhip that belongs to God. Where the Scriptures teach, that there is one Mediatour betweene God and Man, the Man Iesus Christ: The Pope teacheth, that every Saint and Angell may be a mediatour for vs.

Q. Have they not a right vie of the Sacraments?

A. No: For whereas Christ and his Apostles ministred in both kinds; they give nothing but Bread vnto the people: Where Christ and his Apostles celebrated it in a knowne tongue; they mumble vp all in a strange tongue, which the people doe not vaderstand.

Q. What doth the Pope make the chiefe markes of the Courch?

A. First, Antiquitie. Secondly, Vniuersalitic. Thirdly, Succession of Bishops and consent.

Q. Doth not Antiquisie of the Church of Rome proue it to be the

true Church?

A. No, for as old as it is, it is not fo old as the Deuill. Againe, there is a great difference betweene old Rome and Rome now; as is betweene a chast Virgin and a common Harlot.

Q. Doth not the Uninersalitie prone it? For before Luthers time, all

were of the Romis faith.

A. That is not so; For before Luther, the Waldenses, & the Christian Churches in Greece, in Armensa, in Syria, in Æthiopia, & other places, as much abhorred sellowship with the Pope as we doe Secodly, if it had been so, yet who knowes not, that St. lobn hathfortold, Ren. 13.3.cap. 8 that all the world shouldworship the Beast.

Q. Deth not succession of Bishops from Peter prone it?

No: For Caiphas had sixcession from Aaron, and yet condemned Christ, and their owne stories tell, that there have beene Monsters rather then Bishops that have sate at Rome, Tiberius, who subscribed to the Arian heresie, Honorius codemned by two Generall Councels, and John 23. who held a damnable heresie concerning the state of the Soule.

2. Doth not their unity and agreement prone it?

A. No: For how soeuer they agree as Herod and Pilate did in condemning Christ: yet they have infinite jarres and contentions among themselves, Pope against Pope, and Cardinall against Cardinall, Doctor against Doctor, and that in matters of faith, concerning the essicacie of the Sacraments, The Virgin Mary, matter of Orders, Iustification, &c. So that their vnitie

is no other, then fuch as is spoken of, Alls 4.27.

Q. What be the benefites which God bestomes upon his Church?

A. They are \ The two first concerne this life, foure in number \ The two latter the life to come.

2. What is the first of them that concerne this life?

Communid of Saints.

A. The Communion of Saints.

2. What is meant thereby?

A. That all the holy people of God, have fellowship one with another, and with Christ their Head, 1/ob.1.3.

2. What is the fellowship which we have with Christ?

A. By faith we become one with Christ, of his flesh, and of his Bones, by meanes whereof we have a communitie in all his Mcrits, and in all his riches: So that his sufferings for sinne stand vs in as good stead, as if we our selues had suffered for them: And his sulfilling of the Law benefites vs as much, as if we in our owne person had sulfilled it. And his ascending into heaven puts vs in as good assurance, as if our selues already were ascended thither, Epb. 2.6.

Q. What is the fellow hip which we have one with another?

A. It stands in source things. First in ioyning together in the outward worship of God, whereby we bring mutual comfort, and incouragement one to another, Ass. 2.46.

Q. What learne wee by this?

A. That they who liue idly at home on the Sabboth day, or content themselves with some private duties of their owne, and doe not resort to the publike places, and publike assemblies, which God hath sanctified and set apart for his owne worship, are found to despise the Communion of Saints.

What is the second thing wherein our Christia sellowship consists?
 In praying one for another, and that not flightly and coldly,

but pressing and importuning the Lord, as if our owne state, and our owne danger were in hand.

Q. What learne we by this?

A. That hee that is a true member of the Church hath all Gods people in all places praying for him, yea many times, when he is not able to pray for himselfe, a thousand hands are lifted up to Heauen in his behalfe.

Q. What is the third thing wherein this fellow hip consists?

A. In communicating our gifts and Graces to the good and benestre one of another. For as the eye sees not for the good of it selfe selfe alone, but for the comfort and benefite of the whole body: Euen so we have our part and profite in the gifts and graces bestowed vpon others, 1. Cor. 12.6.7.

Q. What learne wee by this?

A. That as one candle lights another; So one man must bring on another vnto God.

What is the last thing wherein the Communion of Saint's confisse

A. It confifts in the communicating of the good things of this life to the mutual helpe and comfort one of another, accordingly as God hath enabled vs, Adl. 31.

2. What gather we of this?

A. That they who are wholly taken vp with the care of their owne good, and do not by loue goe out of themselues to the comfort of their brethren, whatsoener they pretend, yet they belong not to the Communion of Saints indeed, 1. Cor. 12.26.

Q What is the second Benefite? A. Forgiuenesse of Sinnes.

Q. What are we to beleeve concerning this?

The forgiveneffe of

A. Foure things. First that the Church hath her Sinnes, Euen sinnes, the godliest in this world: Not onely they who walke with no care:

But euen they who set a most narrow watch ouer their waies, and that not some veniall and petty sinnes, but euen deadly wounds, whereof without the fauour of God, they might surely die.

That those sinnes, how great socuer they are, are freely forgiuen, and pardoned in Christ. So that Gods people after Faith and Repentance stand as cleerely discharged of them, as if they had neuer

committed them.

That God forgiueth not onely the guilt of sinne, but also the punishment of it: For punishment is not due, but in regard of the guilt of sinne. And therfore the guilt ceasing the punishment must

also cease with it.

Lastly, the godly cannot commit the sinne against the holy Ghost, it being vnpardonable, and the sinnes of the godly being all pardonable and pardoned in Christ. And therefore howsoeuer they may sinne of ignorance and of weakenesse: yet they never sinne willingly, stubbornly, and presumptuously against God.

24 How am I to apply this Article to my felfe?

A. By beleeuing that I have many finnes, and those fogreat, that without the Lords mercy, I may bee justly damned for them.

Secondly

Secondly, that all these sinnes are forginen in Christ, so that I shall never be challenged for any of them. Thirdly, if God punish me at any time, it is not for my sins which be pardoned; but either for my tryall, or to keepe downe the corruptions of my heart, that they breake not out. Lastly, that howsoener I may fall of Insirmity, yet I shall be so strengthned in grace, that I shall never willfully and purposely oppose my self against the Lord.

Q. what are the benefits which God will bestow upon his Church

in the world to come?

The Resurrection of the Body. A. Two, SThe Refurrettion of the Body. ?

Q. What are we to beleeve concerning the Resurrection?

1. That the body shall rise againe.

A. Foure things, 3. That it shall rise a glorious body.
4. That it is the priviledge of the godly onely to rise so.

Q. How know we that the body shall rife?

A. By the Scripture, and by the power of God, Marke. 12.33.

2. What Scriptures prone it?
A. Dan. 12, and loh. 4.28.29.

2. How is it proved by the power of God?

A. Because it is as easie for God to raise man out of the dust, as it was at first to make him of the dust: It is easier to raise man, then to make him. For as when a house falls, the stones remaine, and the timber remaines, onely it wants the forme and fashion of an house: So when a man dyes, the soule remaines, and the body remaines, at leastwise the bones, the spar and chiefe rafters of the house, and therefore they may the more easily be knit together and fashioned againe.

2. Why hall the fame body rife?

A. Because it were injustice to punish that body for sinne, that had never committed sin, and to crowne another body with Christ, and not the same that had suffered for him.

Q. How fall it rife a glorious body?

First, it shall rise immortall; hunger and thirst, and cold, and

ficknesse, and death shall no more preuaile against it.

Secondly, it shall rise in perfect state; The Power of God supplying all those members that now be wanting the that lacked

Peaply.

an eye, shall then receive an eye; and he that lacked an arme, shall

then have both armes restored.

Thirdly it shall rise more beautifull then it was at first: For he that is now crooked, he shall be streightened; and he that is now weake shal be strengthened; and he that is too bigg shall be lessened: And he that is foule shall shine like the Sun in his strength.

Fourthly, it shall rise a spiritual body, readie and willing to doe

any duty that the Spirit shall enjoyne.

2. Shall not the wicked rife too? To sall words i 13 yang

A. Yes they shall rise; but it were better for them if they might neuer rise, if they might due as a dogge or a toade dues. They shall rise, but it is, that their torments may be the greater, their bodyes also then feeling as much, as now their soules feele.

Q. What is the laft benefit ?

A. Euerlasting life.
Q. What are we to beleene concerning it?

Life Euer-

A. That the state of Gods people shall be infinitely more happy in Heauen, when God shall be all, in al raigning immediately in his Saints.

Q. What learne we by this?

A. That we are set in a better state by Christ, then we lost by Adam: For by Adam we lost but an earthly Paradice, but by Christ we have recovered an heavenly for it.

Q. What else doe wee beleene of this point?

A. That this happie estate of Gods People shall be for euer, the comfort of it increasing, rather then abating any whit.

2. Declare this.

A. In the delights of this world, the greatest ioy is at first (as whe a man comes out of the cold to a good fire, after his ioy abates by litle and litle, vntill at length he be weary of it.) But when a man hath beene in heauen a 1000, yeares, he shall finde as much ioy and contentment, as the first houre that he came thither.

Q. Shall not the wicked rife to enerlasting life?

A. No: For theirs is an cuerlasting death; they are euer dying, and yet can neuer dye:euer confirming, and yet can neuer confirme: euer burning, and yet can neuer burne: like the Salamander that lives in the fire.

Q. How may a man attaine to Eternall life?

A. Onely by a lively faith in the Sonne of God: when a man

stands perswaded in his heart through the holy Ghost: that this is a chiefe part of Christs purchase, which without the high price of his blood wee could never attaine.

Q. What are the meanes to strengthen Faith?

A. Three, The Sacraments.
And Prayer.

Prayer.

Q. What is prayer?

A. Prayer is a powring forth of the Soule before God in the feeling of our wants, together with an earnest defire of temedy for the same.

2. How many things are required in Prayer?

1. That a man knowe his wants.
2. That hee earnestly desire to have them supthings, plied.

23. That for this end he put vp his fute to God.

Q. Why did the Lord teach us a set forme of prayer?

A. Because we are not able to looke into the botome of our owne hearts, nor to carry our selues in such a wise course, as becommeth speakers to so great a King: Therfore the Lord vouchsafed to direct vs with his owne mouth, that keeping our selues to the rule that he hath set vs, we might be assured that our prayers should be to his good liking and well accepted.

D. Howmany parts be there of the Lords Prayer?

A. Three, 2. The Petitions, and 3. The Conclusion.

Q. Wby doth the Lord wfe a Preface to the Prayer?

A. To teach vs that we may not pray without reuerence, tilf we have in some boly and heavenly fort fitted and prepared our sclues for it. My bears is fixed, erc. my bears is fixed, Psal.

Q. What learne we by this?

A. That their sinne is great, who rush bluntly and boldly vponthe Lord without due consideration, and most holy regard of the excellent, and high Maiestie before whom they stand, Eccles.

Q. What other reason is there?

A. To teach vs, that we may not pray without zeale till wee have quickened and wakened vp our hearts so it.

Q. What

9. What learne we by this?

A. That they some in prayer, who let their prayers fall from them without zeale, and without life: For why frould God care for those prayers which we our felues care not for?

Q. How must we prepare our setues to Prayer?

A. By a ferious meditation of the great mercy and power of God: his mercy will teach vs how willing and ready he is this Power how able and mightie he is to helpe vs in our needs.

2. How is the merey of God (er forth?

A. In terming himselfe our Father. For in calling God Father we bring our felues in minde, that we shall finde him a Father. euen fatherly affections in him, ready to heare vs and encline to our demands.

Q. What will this worke in vs?

A. An undoubted affurance that we shall bee heard. For where shall a man speed himselfe, if hee speed not with his Father : And therefore feeing we come to God in prayer, not as to a stranger that knowes vs not, not as to a startly person that regards vs not. but as to a most louing and tender Father; whose eare hearkeneth. whose eye pittieth, whose hand is helpfull to our needes, we may affure our selues, that wee shall not come emptie handed, and with faces cast downe from his presence.

Q. How is God our Father?

Our Father

A. By nature we are become the children of the Deuil: But through Christ God hath adopted vs, and taken vs for his owne fonnes, intending to beftow his crowne and kingdome on vs.

Q. Why doth Christ direct his prayers to God alone?

A. To shew that none but God is to be prayed vnto, neither Saint nor Angell, nor any other.

Q. What gather we of this?

A. That the Papifts in praying to Saints and Angels pray amiffe, because their prayers be contrary to the rule of prayer. Indeed they knocke oft and lay hold vpon the doore, but they knocke at a wrong gate, and they mistake the doore. Two little rappes at Gods gare would doe more good, then all their crying like Baals Priests to them that heare them not, &c.

2. Why are we taught to fay our Father?

A. First, to teach vs that we must pray for our brethren as well as our felues, and that their miferies must bring vs many times

H 2

times vpon our knees.

Secondly, to shew that if wee be true members in the body of Christ, we have a part in enery mans prayer; so that when wee are heavy and troubled, and cannot pray for our selves, we may then remember that a 1000, bands are listed up to heaven, and a 1000, mouthes are speaking to God in our behalfe.

Q. How is the Power of God fer forth'

prhich are A. In faying that he is in heaven, for thereby we are brought in in Heaven. mind of the heavenly Maiestie and power that is in him, whereby hee is able to goe through with his owne worke and to accomplish whatsoever shall be for our good, Dent. 2:26.

Q. What gather we of this ?

A. That God is able to speed vs, and wee need goe no further for any thing we want.

Q. What elfe doe thefe words teach vs?

A. First, to list up our hearts to Heauen when we pray.

Secondly, to thinke that God sits in the Watch-Tower of the world, and therefore he sees vs and markes how and in what fort,

and how oft we pray vnto him.

A. 6. Whereof The three first concerne the glory of God.
The three other our owne good.

Q. What learne we by this?

A. That nothing must be more pretious and deare vnto vs then the Name and glory of our God, and therefore that we must alwayes begin our suite in the earnest desire that the Lord may have a wonderfull name among vs, that we may set forth his glory whatsoeuer become of vs.

Q. What gather we of this?

A. That the prayers of such shall neuer beheard to any benefit or comfort of themselues, who are wholy taken up with a care of their owne good, and neuer thinks what honour and glory may come unto the Lord thereby.

A. That for the most part they please not God, for it is not the care of Gods glory, but the onely feeling of their owne wants, that makes them pray: For ifit were not more for their owne good, and tor their owne comfort, then for any care they have of Gods

glorie, they would never pray.

CHECK

2. What

Q. What doe we pray for in the first Petition?

A. We pray for the hallowing, or fanctifying of the Nae of God.

Q. What is the name of God?

A. It is the report of him, his remembrance and his memoriall thy Name.

amongst men: So that when we pray, Halowed be thy name) we pray that the Lord may have a glorious and a great Name among vs, that we may neither thinke nor speake of him, but with reverence and seare, with holy admiration of the excellent and great things that be in Him.

Q. what are the speciall good things we pray for?

A. First, we pray that God would make his Mercy, Iustice, Loue, &c. so knowne vnto the world, that every one may be forced to admire it, and wonder at it: That the Lord would shew forth such equident, and cleere tokens of the great might and wisedome, and Iustice, and power that be in him, that all men might be consinced in their consciences, to consesse the whole so veraignety of glorie and renowne is due vnto him.

Q. Declare this more fully .

A. We pray, that the Lord would stand up for his owne glories that the Lord would get himselfe glory and praise by blessing and defending the godly, and by punishing and afflicting the wicked.

Q Do: not many herein pray against themselves?

A. We all pray, that if we be any let or hinderance to Gods glory, so that the Lord be worse thought of for our sakes that hee will recour hisglory at our hands, yea though it be with the destruction of vs.

2. What is the second thing we pray for?

A. That we may acknowledge with inward feeling of our hearts the excellent, and holy things that be in God, that we may doe the Lord this honour to thinke that he is most Mightie, and therefore will defend vs when the whole world is set against vs: that he is most Wise, and therefore will doe nothing but it shall be for our good: That he is most pitifull, and therefore will pitie vs, when no eye else will looke vpon vs; that he is most Iust, and therefore will stand vp in our just defence.

2. What is the third thing we pray for Acall ? - pril abod . A.

A. That we to line, and to carry our felues in the whole course of our wayes, as God may have glory by vs: That as a good feruat doth his Master credit, so the Lord may heare wel for our honest life.

2. What

Q. What is the fourth thing that wee pray for?

That we may bee so wholly possessed, and taken vp with the care of the Lords praise, that we may never speake or doe any thing, but with this minde, and to this intent to get some honour, and some glory to the Lord thereby.

Q. What are the enills that we pray against?

A. First, that we may not be so blinde, but that we may see the great glory of God, that shineth in the world, his Providence, wise government, care for his people, and the Iudgements that he brings upon wicked men.

Secondly, that we may not doubt of any of the excellent hings that be in God; That he hath not power enough to protect vs; Mercy enough to forgiue vs, wild be enough to direct vs in the fafeit courfe.

Thirdly, that we may not dishon our the Lord by our vigodly & wicked life. That we may not be a shame to the Gospel, menthinking the worse of it, for the loosnesse of our lines that professe it.

Fourthly, that we may not seeke our owne praise more than the praise of the Lord; and so greedily hunt after our owne credite that we care not in the meane time, though the Lords honour lye in the dust.

Q. What doe we bray for in the feared Petition?

Thy hingdomecome.

4. For the meanes of Gods glory, that his kingdome may

Q. Hom doth this Petition depend upan the former?

A. In the first Petition, we prayed, that we might glorifie God: and now we pray that God would rule in our hearts, that we may glorifie him the better: For vnlesse God rule vs by his Spirit, we are so set to pursue our owne praise, and peace and pleasure, that we shall never glorifie him sincerely while we line.

Q. What is the meaning of this Petition? It of an

A. Whereas the Deuills kingdome is come already, and Sin holds up the Scepter in a number of our hearts, we here pray as men weary of it, that Gods kingdome may here come into our hearts, and the Deuill and finne may no longer rule among vs.

Q. What is the kingdome of God?

A. Gods king- The kingdome of Grace. ?

dome is twofold, The kingdome of Glorie.

Q. What is the kingdome of Grace?

The kingdome of Grace is that whereby God gouerneth

the hearts of the faithfull in this world. god rand, when the ore deport

Q. How doth God governe vs in this world?

A. Two wayes, S Inwardly By his Spirit. ?

2. How by bis Spirit to vem a that bes boog wo role of its

A. When by his spirit and grace conveyed into our hearts, hee not onely shewes vs the good way wherein we should walk, but also leades vs in the way, and gives vs strength to continue in it, and checks our hearts when we goe amisse.

2. How by his word?

A. As Princes rule their Subjects by those Lawes and statutes which they make: So God rules vs by his Word, having there taught vs what is right, and what is wrong, or what lawfull and

vnlawfull for vs.

Q. What are the special good things that we pray for?

A. We pray, that God would give his gracious and good spirit into our hearts, to the governing and guiding of vs in our wayes, that we may so live, as the good Spirit of God would have vs live, &c. and further increase this good works when it is begun.

Q. Doe all pray thus wish define to have it fo?

good, Gods kingdome should come vpon vs: Many would be forry in their hearts to doe no more, the God would have them doe,
to part with so many sinnes, and leave so many vanities as God
would have them leave.

Q. What is the Second good thing that we pray for? What is the Second good thing that we pray for?

A. That God would rule vs by his Word, that we may not be left to wander after our owne hearts, but that we may have the word of God to Frontinuall directing of vs in an honest course.

Quentinois the third thing?

further Gods kingdome, and namely for good Ministers, and good Magistrates.

2. What doe we pray for good Ministers?

A. That Godwould give good Ministers to all places, faithfull and able men, fullof Spirit and power, who that build we the decaies and the runes of the Church and seeke with lost south of their brethren, and bring them home to the Fold of Christ.

Secondly, We pray that God would bleffe and continue fuch as

wee have already, that they may not be discharged in their labours, nor hindred in the Lords workes, but may minister with great

grace and cheerefulineffe amongst vs.

Thirdly, we pray that God would make their Ministry effectuall to ve for our good, and that it may worke vpon our hearts to the killing of sinne, and the strengthening of Gods grace in vs.

Q Wby die we pray for Magistrates?

A. First that God would raise vp such, as may be Fathers of the Church: such as may tender Religion, and wound with the

fword of luftice, the head of all vngodlineffe in the land.

Secondly, that God would bleffe and continue those that be such, especially our gratious King, that his dayes may be as the dayes of Heauen, and his Throne may be established in prosperitie & peace, as long as the Sunne and Moone endure.

Q. What is the Kingdome of Glory?

world to come, when all finne and wickednesse shall be taken from vs.

Q What doe we bere pray for ?

A. That God would make an end of this wicked world, and halten to Judgement to the vtter confounding of the wicked, and the more full and perfect Saluation of those that belong vnto him.

Q., Why are we to pray for the day of Indoment?

1. Chiefely for this end, that the name of God may be no more dishonoured in the world, but the kingdome of finne and Sathan may have an end.

Q. Doe all wish for the day of ludgment?

A. No, many had rather it would never come. For O lif God should come to Judgement, what should become of a number in the world? they should cry to the hills coper vs and to the mountaines fall upon vs. And therefore, though they say, Thy kingdome some, yet they would be glad in their hearts that Gods kingdome might never come.

2. What is the second thing we pray for ?

other end but wee may make an end of finning, and displeasing of God For seeing how prone wee are to suil, and how the number of our finnes, encreaseth enery day like old trees that gather mosse; This must make vs weary of the world, and so

to figh and groane in our felues, defiring to bee dissolued, and to be with Christ.

2. May a man then pray for his death? and verne wand have

A. A man may not pray for it of impatience as a number doe, who be running out of the world, to foone as they feele the croffe: But onely in the defire to be disburdened of the body of finne, and to ferue God in the holy heavens, with greater freedome and libertie of spirit then here they can doe.

Q. What are the Enils that we pray against?

A. First, we pray that whereas wee have kept open house for sinne and Satan these many yeares, they may no longer ouercome vs. and prevaile against vs.

Secondly, we pray against all the lets and hinderances of Gods kingdome both at home and abroad, as the Turkes and the Pope.

Thirdly, we pray against the love of this world, that we may not dote upon it, desiring to prolong our dayes in it, but that we may be alwayes ready to depart in peace, and to haste hence to our heavenly home.

2. What doe we pray for in the third Petition?

Thy will be

A. That we may doe Gods will in Earth readily and willingly, done, or as the Angels doe in Heanen.

Q. How doth this petition depend upon the other?

A. Before we prayed that God would rule vs and now we pray that God would glue vs for and plyable hearts that we may yeeld our felice to be ruled by him.

2. What is the will of God?

A. The will of God is that which is reucaled in his Word, and may be confidered in three things. First, it is Gods will we should leave our sinnes, before they leave vs. Secondly, it is Gods will we should leade a Christian and a godly life, 1. Thess. 4.3. Thirdly, it is Gods will we should beare quietly and contentedly what-socuer it shall please him in his wisdome to lay upon us. So that wee pray, that Gods will may be done.

5 A vabis both of vs, &

De nobis & noffris, of vs and ours. and ille was so a

Q. What are the good things wee pray for ?

A. We pray that we may leaue our finnes; that we may leaue our fwearing, because it is Gods will we should not sweare; our coueting, because it is Gods will we should not couet.

Q. What

Q. What is the fecond thing?

A. We pray that we may line righteoufly, and holily in the world, that we may loue our brethren, because it is Gods will wee should loue them; that we may make conscience of all our wayes: because it is Gods will we should make conscience of them.

Q. What gather me of this?

A. That they which pray, that they may doe Gods will, and yet haue no care to doe it : They that pray against sinne, and yet hugge it, and keepe it warme in their bosomes, doe but mocke God in their prayers.

Q. What is the third thing we pray for?

A. That we may humble our felues with patience, and contentment to those seucrall troubles and tryalls which the Lord shall bring vpon vs.

Q. What learneme by this?

A. That their finne is great, who pray every day that Gods will may be done on them; And yet when it is done, fret and fume. and rage against it; and had rather a great deale their owne wills were done then the Lords.

2. How wish we doe the will of God?

A. As the bleffed Saints and Angels in Headen doe it, though not in the fame measure, yet in the same manner.

2. How doe the Angels doe it?

A. First, they doe't willingly and chearefully, and therefore they are described to be winged to shew that they fie about it! Secondly, they doe it faithfully and not by halfes.

Thirdly, they doe it constantly, as well at one time as at another.

Q. What then doe we pray for in this latter part of the Petition? A. First, we pray that we may cheerefuly obey God like Christ. that faid it was meate and drinke to him to doe his Fathers will.

Secondly, We pray that we may not doe Gods will by halfes. but faithfully obey God in enery duty required of vs. all it reuse

Thirdly, we pray that we may be constant in this course, hor to ferue God by moodes and fits, but at all times, and in all companies, as well in one state as in another.

Q. We cannot possibly doe the will of God To perfettly at the Anpels doe it?

A. Indeed wee cannot, to long as we dwell in thefe weake houses of clay: yet we must still afpire to a better life, desiring in a greater

greater measure to serue God.

9. What gather me of this?

A. A cleere difference between the godly and the wicked. For the wicked euer thinke they have religion and good lives enough, though they have never so little. But the godly never fatisfie themfelues in it, but still defire to walke more obediently, faithfully and vprightly with God.

Q. What doe we aske in the fourth Petition ?

A. All things needfull for this life.

Q Why doe me pray for the things of this life first?

this day A. First, to the end, that being dispatched of our worldly cares, our dails and having things necessarie aforehand, we might with more li-bread.

bertie feeke after those things which concerne the foule.

Secondly, that finding the Lord cafe to yeeld in thefe things of leffe good, we might be the more imboldned to follicite him for the greater. For he that will not trust the Lord for his meate and drinke, will not trust him for the fauing of his foule : And he that thinkes the Lord will stand with him for a peece of bread, will eafily thinke that God will stand with him for eternall life.

2. What is meant by Bread in this place?

A. Not onely bread, but what foener is as needfull, and as comfortable as bread, as health and strength to worke in our Callings. houses to dwell in peace, and friends, and good feruants, &c.

D. Why doth the Lord name nothing but Bread?

A. To teach vs to be content, if we have no more, but bread fee. ing we aske no more: if God give more, we are to take it thankefully, and to vie it well : But if God shall cut short our fare, and bring it to bread onely, yet we are to reft with contentment in it. Phil.4.11.12.

Q. What gather we of this?

A. That they who pray for heapes of gold and filuer, for flately and gay houses, for sumptuous fare, for great livings, and the like. finne in praying, because not Christ, but Couetousnesse taught them to pray lo.

Q. Why doe we aske our Bread of God, seeing many of us have

meanes ener to get il dans

A. Because all our paines is not able to procure vs one morfell of bread, without the Lords bleffing bee voon it, and therefore we pray God euen to give vs that Bread that we labour for,

knowing

knowing that without his bleffing we may as foone perish, when we have the greatest meanes to feed vs as when we have no meanes at all, Ffal. 127.1.2.

Q. What learne we by this?

That we must as hardly begge bread of God, that is, good succession in our affaires, when we have the greatest meanes in the world, as when we have no meanes at all, neither money nor friend, nor councell to compasse it.

2. What need they aske bread who have bread enough?

is none of ours: For by finne we forfeit enery day all we have into the hands of God, and we disposses our selues of all the right, & title to it. And therefore vnlesse the Lord restore vs and give it vs againe, we doe but vsurpe vpon any thing that we have.

Secondly, though wee have the substance of bread, yet we have not the staffe of bread, that is, the nourishing and feeding of it, but from God alone. Vnlesse God blesse it, as good take a mouthfull of gravell as a mouth-sull of meate. And therefore even then, when we have our Tables sull of bread; yet we had need pray still for our daily Bread, because our bread without his blessing shall no more nourish, vs then a stone.

2. Why doe we say; give vs our bread, and not give mee my Bread?

A. To show that we must not regard our selues alone, but in a fellow feeling pray for other mens wants as well as for our own:

Q. Whom doth this condemne?

Give me my Bread, then give vs our bread, wishing well indeed

to no body but himselfe.

Secondly, it condemneth those, who bee spoylers of their brethren. For it is as much as if hee should say to God; Lord doe thou give him bread, and I will take it from him: Doe thou make him rich, and I will make him poore: Doe thou make him merry, and I will make him sad.

Q. Why doe we pray but for the Bread of one day?

A. Christ teacheth vs thereby to restraine and cut short our cares for the time to come, and not to be tormented with the searce of any hard estate aforehand, but to resort to the Lord for the necessitie of the day in the day thereof, Math. 6.34.

2. What incouragement hane we to doe fo?

2. And

A. Gods care for the little Birds. For when they have dyned, they know not where to suppe, and when they have suppe, they know not where to dyne, and yet God feedeth them from day to day; how much more safely may we rest vpon the providence of our God, assuring our selves, that he that feeds we this day, will feede we the next day and the next, and to to our lives end.

9. What other reason is there?

A. The Lord would bring vs euery day in prayer to him: For feeing wee aske but the bread of one day, when that day is past, our patent and our grace is out. And therefore wee must come to the Lord the next day to reniue it againe.

Q What else doe we learne by this?

I. Wee aske our bread enery day of God, as being not able to line any one day without him, and therefore it must be our chiefest care to stad fast by God, to keepe him our friend, who so ener foe, and that he may be pleased who so ever is displeased with vs.

Q. Why doe we fay, our Bread?

A. Wee are hereby taught to aske our owne Bread, that which we have laboured for in some honest calling or other, for that onely is ours, which is gotten by lawfull and by honest meanes: That which is vnlawfully gotten is none of ours, it is not our bread which we have of God, but the deuill and sin is the purueyer and prouider of it.

Q. What gather we of this?

A. Fi st, that a man cannot eate his Bread with a Good conscience, that hath not done something according to his ability, strength and place, to make himselfe in some sort fit and worthy of it.

Secondly, that their finne is great, who defire other mens bread, and are not contented with their owne. And therefore breake in ypon their brethren, feeking to defeate either their neighbours of of their houses, or their feruants of their wages, or their labourers of their hyre, or the poore of their reliefe, which in right and confcience is due vnto them.

Q. What is meant by daily Bread?

A. That which is meete, and convenient for the day. The Noble man hath need of more than the meane man the that hath a greater charge, hath need of more, then he that hath a leffe charge; And therefore in alking our daily bread, we aske so much as may bee fit and convenient for our state, Prov. 30.8.9. D. And how much is connenient for vs?

A. The Lord bids vs not aske any set and certaine shirt, but to leave that to him, and to his most wife disposition, who knowes better, then we what will setue our turnes.

Q. What learne we bence?

That it can be no small comfort to vs, that the Lord is most prime to our estate, and knowes what children, what sermants, what charge we have, what earings, what commings in, and what goings out, and accordingly will fit vs with that, which he shall indge to be emercial for vs, 1. Pet. 3.7.

Q Doe we of to these things abfalutely of God?

A. No, wee aske them no further then they may stand with Gods glorie, and therfore if they may bee any meanes whereby we may glorifie God the better, wee pray that we may have them: if they may not, we pray that both bread and friends, and strength, and health, and all may be taken from vs.

2). What doe we aske in the fift Petition?

Forgine vs our finnes. A. We pray for the forgiuenesse of the sinnes that be past.

9. Wby is this Petition knit to the former?

or for two causes: First, because without the forgiuenesse of our sinnes, all the bread in the world will not doe vs any good. For what shall it profite a man to have a mountaine of gold, and yet to carry a fire-marke in his soule, the brand and marke of a condemned man, to know that whensoever hee goes hence, he goes damned to the devill, Math. 16.26.

Q. What learns we by this?

A. That every Christian man and woman must make it their chiefest study, and their cheifest care to find Mercy and favour with God in the forgivenesse of their sinnes, rather then to inioy ten thousand worlds without it.

Q What is the second reason?

A. Our sinnes are so many and so grieuous against the Lord, that we are not worthy of one morsell of meate to put into our monthes: yea we descrue even to be started, and samished upon the face of the earth. And therfore, because our sinnes are the barre and stop, that let and hinder Gods blessings from vs; therefore we pray God to forgine our sinnes, that the true hinderance of our comforts being taken away, all his blessings in most rich and plentiful fort may slow unto vs, ler. 5.25.

Q. Why

Q. Why are our fames called debts?

A. Because, as a debt bindes a man either to satisfie the partie, or goe to prison: So our sinnes binde vs, either to satisfie Gods Instice, or to goe to hell.

2. What learne we from hence?

A. First, that we are all in the Lords debt, & it is not some dribling sum that we owe him; but a thousand Tallents at the least, more then, we and all the friends we have be able to discharge.

Secondly, that vuleffe God be contented for them, we are fure to goe to hell, where we shall endure, not a monthes or a yeeres imprisonment; But we shall lye bound in the chaynes of horror and darkenesse, as long as there is a God in heauen to revenge our

finnes, and the Deuill in hell to torment vs for them.

Thirdly, that there is no way to deale with God, but onely by intreaty and by request: We ecannot shoppe and change with him as the Pope thinkes; Lord I have so many sinnes, here are so many good deeds for them: But we must begge our pardon, and become humble surveys to the Throne of grace, that God for Christs sake would shew Mercy upon vs.

Fourthly, that we shall finde the Lord ready for to yeeld vnto our sute, especially seeing the Lord less, who sitterhat the right

hand of God, is an intercessour for vs.

Q. Must wee pray every day?

A. As wee pray enery day for our daily Bread, fo we must also pray daily for the pardon of our sinnes: The pardon of our sinnes being as needfull enery day as the bread that wee line by.

Q. What may this teach vs?

A. That wee sinne enery day, howsoener God shall blesse vs or punish vs, or teach or touch vs with the Spirit, yet wee know aforehand, that wee shall sinne to morrow, and the next day, and

fo cuery day to our dying day.

Secondly, that wee sinne often every day, and therefore wee speake in the plurall number, Forgine vs our sour sames: as having many sinnes to be forginen; And though wee be able to discerne but a few of our sinnes: yet our ignorance is the greater, who sinne many times, when we thinke we doe not sinne.

Thirdly, that as wee finne daily, fo it must be our care every day so make even with the Lord, that we come not with after reckonings, with sinnes of 10.20. or 30. yeares old not repented of,

but

but that every day wee reconcile our felues to God, for the sinnes of that day, that when soever we shall die, wee may have but the sinnes of one day.

Q. What is meant by thefe words : For even we for give them.

A. They con-SI. A. Comfort. taine, 2. An Instruction.

Q. What is the comfort?

Our brethren: much more will the Lord who is full of Mercy and compassion bee ready to forgiue vs. For we are not to thinke, that we can goe beyond the Lord in any grace, and therefore if we can loue him that loues not vs, and passe by many wrongs, wee may well thinke, wee shall finde the Lord much more fauourably inclyned to vs.

Q. Is our forginene fe a canfe why God forgines vs?

A. No : For if wee forgine our brethren some little fault, that is no reason why God should forgine vs our huge and mighty sinnes: But the Lord addes this as a sure testimonie of our soules, that if we who have but a drop of Mercy can forgine our Brethren, much more will the Lord, who is even full of goodnesse, forgine vs. 2. What is the Instruction?

A. That we shall never finde favour at Gods hands, till such time as our brethren finde love & mercy, and good dealing at our hands. For looke what we be to others when they offend vs: the same

we shall finde God to vs, when wee offend him.

Q. Whom doth this Dostrine condemne?

A. First, it condemnets those who will vie extremity to their brethren, that wil not by any meanes bate of their right, but eagerly

purfue euery aduantage they can get against them.

Secondly, it condemneth those that will say they forgiue and forget, and yet notwithstanding the memorie of it is most quicke in their hearts, and vpon every little occasion they breake out againe. Alas, doe wee looke for such forgiuenesse at Gods hands? how is it then that our Brethren can finde no better at our hands?

Thirdly, it condemneth those that can be content to forgiue some small offences of their brethren: but if it touch them somewhat neere in their goods or names, oh then the matter is heynous and so preindiciall, it toucheth vs so deeply, that it may not in any wise finde sauour at our hands. Why alas our brethren cannot

commit

commit any so grieuous offence against vs, but wee commit sarre greater against the Lord, and therefore as we except against them: so we may well looke, the Lord will except against vs.

Q. What doe me pray for in the fixt Petition?

. Wee pray for strength and grace against sinne.

Q. Why are there two Petstions for the Soule, and but one for the

Body?

A. The Lord would teach vs thereby, that our care for heaven- and lead ly things should be twice so much as our care for earthly, and vs not into therefore where we are once vpon our knees for the blessings of temptation, the body, wee should be twice vpon our knees for the blessings of our Soule.

9. How doth this Petition depend upon the former?

A. In the former Petition we prayed for the pardon of our finnes that be past, and now wee pray for grace and strength against those cuills that be to come.

9. What learne we by this?

As First that none are more subject to Tentations then the godly; For of all men they are most layd vnto, sinne will be ever nibling, and the divell wil labour mightily to regaine his hold.

Secondly, that it is not enough to have our finnes pardoned in Christ, vnlesse wee have also grace to lead a better life, and to abstaine from the same, or like sinnes in time to come.

Q. Doe not the Papifts fay well? Let us not be led .

A. No, for they would feeme to be wifer then Christ, and therefore they have allayed his words, as being too harsh.

2. God tempts no man, Iames. 1.13.

A. It is one thing to tempt a man to finne, another thing to lead a man to be tempted of it. It was the deuill thattempted Christ in the defart, but it was the holy Ghost, that led him forth as the Lords Champion into the field, Math. 4.1.

2. How may God worke in tentation, and yet be free from finne?

A. First by withdrawing his grace, and leaving vs to our sclues.

as if a man should lend another his staffe to goe by, when his legges be lame, and thereupon hee begins to despise him and to set him light, the other takes away his staffe, and the lame man falls: So God having lent vs his grace to walke by, when we begin to thinke wee stand not any way beholden to him for it, but wee could shift as well without it, the Lord with drawes his

grace and we runne into sinne, and yet God is not the cause of our sinne, but our owne weakenessenot able to beare vp and to sustaine

it selfe.

Secodly, by offering occasion to trie, whether he will sinne or no. As a man leaves a little loose money about the house to try whether his servants, or his sonne will steale it: So God sends feare to tempt vs to see if we will yeeld to seare, Pride to tempt vs, &c. if we doe yeeld, it is our fault not Gods, who did but vent vs and set vs a broach and discouer the bad liquor that was in vs.

Thirdly, by causing the motion, but not the euill of the motion, as when the Sunne shineth vpon a dead carcasse: there ariseth a stinking and a loathsome smell, and yet the Sun is not the cause of it, but the corruption of the carcasse: So in every action God is the cause of the motion which is good: But if we sinne in moou-

ing, that comes of the Deuill or of our selues.

Fourthly, by ordering the euill of the Action to some good end. As a Father seeing his child to be buffe about the fire, catcheth his singer and thrusts it to a coale, to make him the more affraid of it after: So God sometimes lets vs tast of sinne, that we may the more detest it, and hate it while we line.

Q. How many parts are there of this Petition?

A. Two: First, we pray that wee may not be tempted to sinne. And secondly, though that weebe tempted; yet that we may not be our come of sinne.

Q. Why doe we pray that me may not be tempted to sinne?

A. We know our owne weaknesse to be so great and vnable to resist temptations, that we pray that we may not be tempted: So readic we are to yeeld to sinne, that we pray we may not be prouoked to it. Often we sinne, and oftner we should sinne, if wee were oftner tempted to it: Many times we are angrie, and yet if we had ofter occasions, we would ofter beangrie.

2. What gather we of this?

A That their finne is great who fling themselves into tentation, that will take up their dwellings in those Townes, and venture themselves into those companies, where they know are many and strong entisements unto sinne. What doe they else but offer the deuil Blockes of advantage against themselves, and hold him the stirrop, that his Tentations may the more easily mount upon them.

Q. What

2. What are the Enils that we pray again?

[1. Sinne without vs as the Deuill and the

A. They are) world.

2. Sinne within vs, as the corruptions and of two forts, lusts of our owne hearts.

Q. What doe we pray for against the Demill?

A. That whereas the deuil is wont to pul a vizard voon his face.& to translate himselfe into an Angell of light, that we may have wifdome to descrie him, & strength from heaven to stand against him.

Q Doth not enery one hate the Dinell?

A. Indeed many will fay, fie vpon the Deuill, & fay they deteft him with all their hearts; and yet in leading a prophane & a wicked life, they beare him about in their bodyes with them.

Q. What doe we pray for against the World?

A. First, that we may not be poysoned, and corrupted with the bad examples that be abroade: That wee may not catch the infection, but keep our felues vnspotted to the world.

- Secodly, that neither our frieds by flatterie, nor our foes by feare. may quench in vs good things, and draw our hearts from God.

Thirdly, that our worldly cares may not ouergrow our godly cares, fo that we have more love to the frothy things of this life, then to those that concerne the life to come.

Q. What doe we pray for against our owne lusts?

A. That God will weaken the strength and power of sinne in vs enery day, that we may feele it either cleane killed or fo mightily weakened, that as a man that hath received his deaths wound; though he liues and breaths, yet languisheth and fainteth, & droopeth euery day, more and more vntill he dye: So finne may have leffe and leffe strength, till at length it have no strength at all.

2. Why doe we aske all things of God?

A. Because we are not able of our selves to stand; the least enemy being stronger then we, and therefore we pray to be girded with the strength of God, that through his might we may doe that which of our selues wee should neuer doe.

2. What other thing doe we pray for ?

A. That if we fall into sinne, that wee may not lye in it, but that the Lord will finde vs out in our falls, and feeke vp our lost foules, and bring vs vpon the shoulders of his mercy to his fold againe.

Q. Doe the godly finne then as well as the wicked?

ehe hing.

A. Yea, but the godly are ever desirous to be delivered from fin. and therfore doe both pray and watch against it, whereas the wicked hugge it and keepe it warme in their bosomes, and are well content to continue in it, vling no meanes to get out of it.

9. What meanes doth God viein delinering us from finne?

A. The chiefest meanes, is the Ministry of the word, it being the hand of God, whereby hee pulleth vs out of sinne, as a beast is lugg'd out of the mire : And therefore wee pray, that we may be obedient to it, and profite by it, that it may make vs wise vnto Saluation, and mighty through God to withstand all assaults that rife against vs.

2. What is the last part of the Prayer?

A. The Conclusion or shutting up of the Prayer.

D. What is the vie of the Conclusion?

A. It conteineth certaine Reasons to strengthen our faith, that For thine is we shall be heard. For this is a great cause why our prayers come dome, de. fo coldly from vs without heart or life, because we stad not strongly perswaded in our hearts that wee shall fare the better for our prayers, and shall neuer returne emptie handed from the Lord.

2. What are the Reasons?

A. The First is taken from the kingdome or government of God q.d.Lord thou art our king. And therefore as it is for the glory of a King, that his Subjects be in good state, fafe from their encmies, and abounding with all good things : So thou Lord shalt much commend thy felfe, and thy gouernment to the world, if thou prouidest well and sufficiently for vs, who be the worshippers and feruers of thee.

D. Is this consideration so full of comfort?

A. It must needs yeeld all the children of God great comfort? that the kingdome is come into their Fathers hand, and he hath taken upon him the care and the provision for them, who sitteth at the sterne of the world, and doth whatsoeuer he will both in heaven and earth, Pfal. 97. 1.

Q. What is the second Reason?

A. The second is taken from the power of God.q.d.Lord I haue asked nothing, but thou artable to give it: My wants be not fo many, but thou art able to supply them: My sinnes be not fo great, but thou canst forgive them: My enemies be not so strong, but thou canst subdue them : I therefore cannot but have great

great hope, feeing it is in thy power and hand to doe mee good.

Q. What is the third Reafon?

of. The third is taken from the glory of God. Indeed if we pray not, then it is our fault if we speed not well: But if we pray in Faith and reuerence, and make our requests knowne vnto the Lord; then it shall be for the Lords honour to be as good as his word, and he shall get himselfe great praise in the world by hearing the poore and weake prayers that be made vnto him.

Q. What learne we by this?

A. That the Lord hath ioyned his owne glory with our good, and therefore will heare vs, and bleffe vs, if it be but to hold vp his owne estimation and honour in the world, Ez. 4.36.22.

2. What other sence doe these words yeeld us (Thine is the Glory.)

A. Whatsoeuer gift or Grace thou shalt bestow upon us, we will wholly imploy it unto thy honour: wee will rather seeke thy

glory, then our owne praise, or peace, or pleasure in the good vse of it. Plat. 81.8.

Q. What learne we by this?

A. That seeing wee aske health, and peace, and plenty to this end, that wee may glorific God the better, that when we have these things we be not found to be farre lesse carefull of it, then before we had them, Dent. 32. 15.

Q. What elfe doe we note in thefe reasons?

A. That all the Reasons bee from without vs, and none from within vs, there being nothing in the best of vs, in the merit and worthinesse whereof, we may thinke to be heard; whatsoener enclines the Lord to heare vs, it is cheisly and wholy in himselfe and not in vs, Dan. 19.18. 19.

Q. What is that other meanes of strengthening Faith?

A. The Sacraments?

Q Whence have the Sacraments their name?

A. Of the Latin word Sacramentum, which fignifies an oath, whereby Souldiers were woont to binde themselves to be true to their Captaines: So in the Sacraments, we sweare and binde our selves to be true and faithfull servants ynto Iesus Christ.

Q. What is a Sacrament?

A. It is a visible figne of innisible Grace: So that in enerry Sacrament there are two things. The visible figne that we may see:

And the invisible Grace that wee cannot see. As in Baptisme,

there

Baptifme.

there is a washing of the body, & there is a washing of the soule: The washing of the body, with water, a man may see: But the washing of the Soule with the bloud of Christ, he cannot see: So in the Lords Supper, there is a feeding of the body, and there is a feeding of the toule. The feeding of the body with Bread and Wine, hee may see: But the soule with the Body and the Blood of Christ, he cannot see, but by faith.

Q. What is the vie of a Sacrament?

A. To confirme our faith by that which wee see, in the truth of that which we doe not see. As in Baptisme, the washing of the Body with water, assureth our hearts, that our soules are likewise washed with the blood of Christ. And the receiving of Bread and Wine in the Supper is an euidence that the Body and Blood of Christ is as truly received by faith, Rom. 4.8.

Q. What is the visible signe in a Sacrament?

A. It is the outward Element, together with those Ceremonies that are vsed about it. As in Baptisme, water, and the pouring on of water: In the Lords Supper, Bread, and the breaking and taking and eating of it.

D. What is the Innifible Grace?

A. Christ with all his benefites, as truly offered to our hearts and soules, as the outward Elements are to the body. Galat. 3.27.

Q. What learne wee by this?

A. Two things. First, that wee receive no more in the Sacraments, then we doe in the bare preaching of the word. For the same Christ & the same Benefites are tendred to our faith in both, onely the signification is more lively in the Sacraments, and the promises of Grace more particularly applied, John. 1.12.

Secondly, That the old Fathers received the same Grace by their

Sacraments, that we doe by ours, for they received Christ.

Q. How many Sacraments are there ?

A. Two, Saprifine & The Lords Supper.

Q. What is the oneward signe in Baptisme ?

A. Water, and the powring on of Water.

What is the signification of it?

A. As the Water poured on the body washeth away the filthinesse of the fiesh: So the blood of Christ being poured upon the soule, washeth away the filthinesse of sinne.

Q. What

Q. What finne hane children of a day old?

A. They have Originall sinne, which is a secret naughtinesse of nature, whereby they are wholly given and inclined to that which is cuill, Isay 48.8.

Q. How is this taken away in Baptisme?

A. In Baptisme we receive the Spirit of Christ, and this Spirit workes upon our hearts renewing them, & enclining them to better things, and every day by little and little prevailing and getting strength and ground of those corruptions that are in vs. Tir 3.5.

Q May Children be faued that die without Baptisme?

A. Vndoubtedly they may; For God hath not eyed his Grace to the Sacraments, but that many times he workes without them: And therefore it is not the want of Baptisine, but the contempt of Baptisine, that bringeth danger, Ad. 10.44 & 47.

Q. What proofe is there of it?

A. Circumcission was as straightly required in the old Law, as Baptisme is in the New Testament, Gen. 17.14. But children that dyed without Circumcisson might be saued; As namely those that dyed before the 8. day; And therefore Children may be saued without Baptisme.

2. What other proofe is there?

A. Children that are elected to Saluation, are holy before Baptisme, 1. Cor. 7.14. they are within the Couenant, Gen 17.7. the kingdome of heaven belongs vnto them, Marke. 10.14. And therefore vndoubtedly they may be saued.

Q. How then doth our Sautour say, Iohn 3.5. Except a man be borne of Water and the Spirit be cannot enter into the kingdome

of God?

A. We are to marke the person to whom he speakes it, to Nicodenius, who might have been baptized if he would: So that our Sauiours speech reacheth no surther, but to those who may have Baptisme and will not: For if none absolutely might be saued without Baptisme, how could the Theese be saved who was converted upon the Crosse, Luk. 2.3.

Q. Is it lawfull for a prinate person to Baptize?

A. No: For this is to corrupt the holy Seales: For none may meddle in the holy things, but they that are warranted therevnto by the Lord: But private persons men or women, have no warrant from the Lord to Baptize, and therefore they may

The Lerds

Supper.

not presume to intermeddle in it, Heb 3.4.

Q. What other Reason is there ? and langue salor

A. Baptisine is a part of the publike Ministry of the Church, Math. 28.19. But private persons and chiefly women may not intermeddle in the Churches Ministry. And therefore they may not take it vpon them to Baptize, Tri, 2.11.12.

Q. Yea, but there is a cafe of necessitie in it?

A. There is no necessitie to breake the Law of God, if we may have the Sacraments according to the Lords institution, we are to accept them with Thankfulnesse, if we cannot, we must not thinke it lawfull to come by them we care not how.

2. Zipporah in cafe of necessitie did Circumcife ber childe.

A. The reason doth not hold; For the Sacraments of the New Testament are tyed to the Ministry; And therefore none but the Ministers may intermeddle in them: But the Sacraments of the Old Testament were not tyed to the Priesthood (as appeareth) for that Christ and his apostles caused to kill the Passeouer, who were not of the Tribe of Levi, Luk, 22.19. Also in that Iohua did circumcise, Ioh.5.3.

Q. What is the other Sacrament?

A. The Sacrament of the Lords Supper .

2, Why is the Lords Supper needfull after we be Baptized?

A. Because by Baptisme we doe enter into the household of God, and by the Lords Supper we are sed, and nourished in the same So that Baptisme is the Seale of our entrance into Christiand the Lords Supper gives vs our further growth and continuance in him, 1. Cor. 12. 13.

9. How is this further declared >

Family, that they may be the more able to goe through with their worke: So the Lord hath appointed this Sacrament, for the strengthening of his people, that they may be the better able to hold out in the holy labours and duties required at their hands.

Q. What learne we by this?

A. That they who come feldome to the Sacrament must needs be very faint, and weake in the Spirit; As a man feeles his strength through long fasting to abate, so that he is not able to walke with any cheerefulnesse and comfort in his calling.

Q. What is the outward signe in the Lords Supper?

A. Bread

A. Bread and Winc, and the Sacramentall Rites that bee vied

Q. What doth the Bread fignifie?

A. It fignifies the body of Christ.

2. What resemblance is there betweene the Bread and Christs

A. First, as the body cannot live without bread, no more can our soules live without Christ. And therefore wee must labour

tor Christ, as we doe for bread, lohn. 6.51.

Secondly, as bread strengthens the body, and makes it the more able & fit to worke: so that the eye sees the electric the fad moones the quicker, the foot sets the faster for it: So Christ received by faith strengtheneth the Soule, and makes it mighty through God, to performe the duties of obedience required of it, Phil. 4.13.

2. What Brem did Christ vie in the Sacrament?

A. Ordinarie and common Bread, such as was vsually at that time eaten with their meates.

9. Why did Christ vie common Bread?

A. First, lest men (if the food had beene finer) should have lest the care of feeding their soules, and fallen to filling their bellies.

Secondly, that as Naaman learned, because the Waters of Iordan were not better then the Waters of Damaseus: therefore, it was not the water of Iordan, but the God of Israel, that cleansed his leprosie: So because this Bread is but ordinarie and common bread; we may therefore know, that it is not the bread, but Christ significally the bread, that sanctifieth the receiver.

2. Why did Christ take the Bread?

A. Christ by taking the bread from the Table, shewed that he would separate it to another vie: So that where before it served but to strengthen the body, now it should serue to the strengthening of our Faith.

Q. How did Christ bleffe the Bread?

A. As the Lord bleffed the Senenth day, by appointing that day to an holy vie: So Christ bleffed the Bread by making it an holy Signe, and a Sacrament of himselfe.

Q. What doth the breaking of the Bread signific?

A. The breaking, and tearing of Christs body vpon the Crosse. For as it is not the whole loafe, but the bread broken that freds vs, So it is not the life of Christ but the death of Christ:

Christ; not Christ walking and working Miracles; but Christ Crucified, rent and torne with the Nayles and Speare, that brings found peace and comfort to the heart.

2. What are we bidden to take in this Sacrament?

A. Two things; Bread to the feeding of our bodies, and Christ himselfe to the feeding of our soules: For as the Bread is offered to our bodies; So Christ himselfe is offered to our faith.

Q What learne we by this?

A. That he which comes to this Sacrament, must bring two hands with him: An hand of the body to receive the Bread, and an hand of Faith to receive Christ, John 1.12.

Q. Doe not all receive Christ that come to the Sacrament?

No: For then every one should beethe better for it, whereas now many through their owne default are not the better, but the worse after, God justly revenging their irreverence and contempt, 1. Cor. 11.17.

Q. Who be they that take no good by this Sacrament?

A. First, they that want Faith, which is declared by their euil life. For they wanting the hand of Faith, must needs defeate themselues of the whole fruite of the Sacrament which is received by Faith.

Secondly, such of the godly, as doe not quicken and stirre vp their Faith, by private prayer and meditation when they come to receaue: For as a man that hath his arme benummed, or asseepe, is not able to reach out his hand to receive the Bagg of gold that is offered him: So if our faith be dead and cold, and not quickened vp, we shall goe from the Sacrament as emptie as we came.

Q. How can we receive Christs Body that is absent in beauen?

A. By Faith we may make it present, setting Christ as lively before the inward eyes of our Soules, as if wee saw him hanged, nayled, crowned, bleeding vpon the Crosse: So Abraham by faith had as lively a sight of Christ, as if with his bodily eyes he had looked vpon him, John 8.56. So the Israelites did cate and drinke Christ in the Desart, 1. Cor. 10.3.4 and yet Christ was not borne till 1500 yeares after.

21. How are the godly faid to eate Christ?

A. As a man is said to eate the meate that he lives by, which hee doth apply, and appropriate to his body to the nourishing and feeding of the same; even so when by special faith we doe apply Christ vnto our selves, & make him ours, so that we live by Christ

as a man lines by meater then we are faid to eate Christ.

2. How is the Bread the body Christ?

A. It is not verily and indeed his body: (For Christs body is in Heauen onely, Acts 3.21.) but it is his body Sacramentally, that is, a certaine pledge and token of his body. For as the Rocke is called Christ, because it signifies Christ, 1. Cor. 10.4. So here the bread is called Christs Body, because it signifies his body.

Q. Doe we then receive nothing but a Signe of his Body?

A. Yes, we receive the very body of Christ by Faith: for the bread which wee receive with our mouths, is a true token that Christs body is received by faith: For as a man that takes a key in figne of possession takes not the bare signe, but the very possession together with the signe: So they that worthily Communicate, receive not a bare signe of the body, but the very body it selfe spiritually and by faith.

A. What difference is there then betweene the Popish opinion & onrs?

A. They thinke that they eate Christ corporally, and carnally with their teeth, and therefore they cage him vp in the consecrated Host, and hold that a cat or a moule may deuour him. But we (knowing that Christ is not food for the belly, but food for the soil passing that Christ is not eaten carnally with the teeth, but spiritually by faith, Iohn. 6.63.1. Cor. 10.3.4.

Q. Why doth Christ adde, My body which is given for you?

A. To shew that it is not Christs body glorious in Heauen set downe in great Maiestie vpon the Throne of God, but it is his wounded body, his bleeding body, his dead body, that our faith must feed vpon: So that here we are led backe to the crosse of Christ, that we may lay to our mouthes, and ever sucke life and Saluation out of his bleeding sides.

2. How may we feed upon the dead body of Christ?

A. By faith wee must set our selves vpon mount Calnery, and there behold our Lord vpon the crosse with his shoulders trickling, with his head spinning, with his hands streaming, with his sides gushing, all his body running downe with blood, and then say, Behold, this is the Body that is given for me: These sides were whipped, that mine might be spared: These hands were nailed that mine might be freed: These cheekes were buffeted, that mine might be kissed: This head was crowned with Thornes, that mine might be crowned with glory: These

torments

torments Christsuffered on Earth, that I might not suffer greater things in Hell, Zach. 12.10.

2. What is the second Reason?

A. To shew that we were the Authors, and causes of the death of Christ. It was our sinne that brought all these punishments & these paines upon him: As an unthrist that comes behinde hand, and his suretie is made to pay for all: So all our sinnes were charged upon Christs head, and he was sain to suffer what soener wee should have suffered for them, Psalme 53 5.

Q. What learne we by this?

A. That if wee detest Indas, that betrayed Christ, and Pilate that condemned him, and the Iewes that killed him; much more should we hate our sinnes, that were the chiefe causes of his death.

Q. To what end must wee celebrate the Lords Supper?

A. To stirre vp our faith to a more lively consideration of the death of Christ.

Q. Is there any that forget the Death of Christ?

A. Too many forget it, or very coldly confider it. First, they that will doe nothing for their brethren, little considering how much Christ hath done for them Secondly, they that line in sinne, little consider, what Christ suffered for it.

Thirdly, they that will beare no disgrace for Christ, little remember how he was disgraced for them. Lastly, they that will sell themselnes for a trisle to the Deuill, little consider how deerely

they were bought.

Q. Why are there two lignes in the Lords Supper, and but one in

Baptisme?

A. Christ is set forth in Baptisme, as washing the soule from sinne: And therefore, because water of it selfe is enough to wash the body, and therefore there needed nothing else to signific the washing of the soule. But in the Sacrament of the Supper, Christ is proposed, as a nourishment feeding vs and vpholding vs in the life of Grace: And therefore, because bread is not sufficient to sustain the bodily life without wine, nor wine without bread: therefore two Signes were appointed, to shew that wee have our whole nourishment by Christ.

2. What resemblance is there betweene the Wine and Christs blood?

A. As Wine maketh glad the heart of men, and a man having tasted of it, forgetteth the trouble and the miserie that lies vpon him:

him: So the Blood of Chrit (which speaketh better things then the blood of Abel, even peace and faluation to those that killed him) bringeth vnspeakable iou and comfort to the heart,

Eph. 2.1 3.

Secondly, as wine breeds good blood, and good spirits in a man, and a man having tasted of it, the very colour and the strength of it will appeare in his face; yea, it will make his very breath smell the sweeter for it: So the blood of Christ breeds good thoughts and good desires, and good affections in the heart, and a man having tasted of it by saith, all his actions, and all his thoughts will be full of the good taste, and good relish of the same.

Q. When did Christ ordaine this Sacrament?

When they had now fufficiently filled themfelues with meater and so needed not any further nourishment of this life; to shew that it is not bodily life, but the spirituall, that he seekes to feed, and to nourish in them, Luke 22.30.

Q. What learne wee by this?

A. That men must come to the Lords Table not to fill the ir bellies but to feed their soules, to have their faith trengthened, their zeale kindled, their loue increased, all their graces to be quickened in them.

Q. What elfe may be observed in the time ? en an almost . N.

A. That the Disciples having supped before, had so moderately vsed the matter, that they were fit to receive the Sacrament afterwards, which may teach vs to vse such solvesty and moderation in our meates, that wee be not thereby made any way vnsit for holy duties.

Q. Whom doth this meet withall? bal and its ve we an

A. It meetes with those, who stuffe themselves with meate, especially upon the Sabboth day; That thereby they become uterly unfit for any holy Dutie, being readier to sleep then to heare, and to seeke ease for the body, then any comfort for the soule.

A. Q. Is the Cuppe indifferently to ber administred unto all?

A. If the Bread must be administred vnto all, much more the Cuppe, Christs commandement being more expresse for the Cupp, Math. 26.17.

Q. Why did Christ make such expresse mention of the Cupp?

A. Christ being a Prophet foresaw in his Spirit, that the Pope would

would denie the people the Cuppe, but not the Bread, and therefore he hath given a more expresse charge for the Cuppe, to breake the neeke of this heresie before it rose.

Q. What gather we of this?

A. That the Papists bearing hatred to the truth, through the iust indgement of God vpon them, are commonly cast vpon these errours, which may most easily and most plainely, be convinced by the Scriptures.

Q. How is Wine the Blood of Christ?

A. It is not properly indeed his blood. (For Christs blood was not then in the cuppe, but in the veines and arteries of his Body, else how could the souldiers have shed it the next day,) but it is called his blood, because it is a signe and a figure of his blood.

Q. How is this proned?

A. First, the drinking of blood was condemned by the Law as an horrible thing, Lew. 7.27. but Christ neuer brake the Law, Mar. 5.17. And therefore he dranke not his owne blood, nor commanded others to drinke it carnally.

Secondly, Christ expounds himselfe; For least some should mistake his meaning, he showes in the very next verse, that it was

not Blood, but very Wine, that he drunke, Math. 26.29.

Q. Why is Christs Blood called the Blood of the new Testament?

A. Because the new Testament was ratified and confirmed by it, Heb. 9016.

Q. What is a Testament?

A. It is that which we commonly call a dead mans Will, wherby hee gives a way his goods, and disposeth of his lands and liuings that belong vnto him. Such a will Christ made at his death, that he gave away all he had. The Souldiers had his Garments, the grane had his Body, heaven had his Soule: But his right confnesse, his holinesse, his merits, his kingdome and glory he bestowed vpon his people.

Q How many Wills did the Lord make?

A: The Lord made two S An Old Will,
Wills or Testaments, And a New Will, S Gal. 4.24

2. What was the tenour of the Old Will or Testament?

A. Therein the Lord bequeathed life and Saluation to those onely that fulfill the Law, Rom. 10.5.

Q. What is the teneur of the New Testament?

A. Therein

A. Therein the Lord bequeaths heaven, and the happinesse thereofto those that beleeue in Christ, Rom. 10.9.

Q. Why did the Lord make this later Testament?

A. Because we were all cut off of all by the former, for that gave vs nothing, but vpon condition that we should fillfill the Law, and therefore feeing we could not performe the condition, we could not recouer one penny by the Will. Thereforethe Lord to relience vs made a new will, and annexed an easier condition: That all should be faued who beleeve in Christ, Heb. 8.67.

2. What gather we of this?

A. That the Papilts folly is exceeding great, who make our flate farre worle by the fecond Tellament then it was by the first. For by the first Testament Merits onely were required to Saluation: But by the latter (as they fay) both our whole taske of workes is required, and besides that, Faith in the Mediatour : So that our condition is now harder then in the Old Teffament, God requiring then but workes onely; but now as they fay, both faith and workes, as needfull to Saluation.

2. Why doth Christ fay his Blood is food for many ? In Sood Stan

1. To shew that all have not benefite by the blood of Christ. For though Christs blood bee a fountaine to wash away vncleaneneffe: Yet we fee a number had rather runne further into the mire. then come to the latter of Christo blood to wash away any one corruption that is in them.

2. Wby did Christ ford bis Blood? " and mace solland are

A. To purchase pardon, and forginenesse for our finnes. Christ fuffering that in his body and fould, which wee should have suffeone. Loue, and Patience, and Temperance and sennit ruo for brief

Q. Hane we no other benefite bythe Blood of Chrif sud :25% 10 %

Yes Through the blood of Christ, we bee not onely discharged of the finnes that be past, but wee have strength and power against those Tentations and enil motions that bee to come. Heb. fullneffe he hath walked in his femice, frid; our sund woll 12 ...

A. Euen as a Corrafiue, being applied vinto the difeated part. eates out the corrupt fielh, and drawes out the poylon and the venome that is in it? even to the blood of Christ being applied by Q. Why they doth Christ mention no benefite but Remiffion of

finnes ?

A. Becanse this is the chiefest. For every day we descrue to be cast into Hell; and we give the Lord instrause to strip vs, and to take away all his blessings from vs: And therefore if Christs blood did not obtain pardon for our sinner, we might not looke to line one day in any tollerable estate.

2. May all came to receive the Sacrament?

A. No, none but they, who vpon one due tryall finde themfelues meet and fit to receive it, 2. Cor. 11.28.

Q. How must a man make tryall of bis firmeste?

A. First, whether he be Gods sessiant or no, For God hath furnished his Table for none, but for his owne people, and therefore vnlesse a man can approue himselfe to be one of Gods Family, and of Gods houshold, hee may not presse, & presume to come vnto it, 1. Cor. 10.21.

Q. Wherefore may not others come?

A. If a man had promided a good meale for his feruants that have done his worke, and a fort of Ruffians and roysters, that have done nothing for him, should come in and eate it vp, would not hee frowne and take on, when hee should spie them at his Board? So God having provided this Sacrament for his Servants, will not take it well, if he spie any other there that have not served him, Math. 22:12.

Q. How fall a man know, whether he be Gods fernant or not?

As By confidering whose businesse it is that he hath laboured in, whether it be Gods worke, or the denills worke which he hath done. Love, and Patience, and Temperance and holinesse be Gods workes: But Malice and ennie, and standering, and lying, and swearing be the denills workes: So that a man may soone see what Malter he hath served, Rom. 6.16.

Q. What is the fecond Point of a mans try all?

A. If he be Gods feruant, he must then see with what saith. sullnesse he hath walked in his service, how he hath caryed him-felse towards God, the Master of the house, whether he hath loued him, feared him, served him, obeyed him, beene thankfull for his mercies; humbled by his Indoments, and how he hath carryed himselse towards his fellow. Servants in the house, whether he hath sought their comfort, strengthened them in good things

things, tendred their credit, &c. 3. How he hath lived towards himselfe in the moderate vie of his Christian liberties, in eating, drinking, sleeping, sowing, &c. Pfal. 1 29.59.

Q. What is the third Point of a mans tryall?

A. When a man fees how loofely, and how vnfaithfully he hath done his worke; how ill he hath performed his tasker. Then he must consider, whether he be truly forry for it, whether he be cuen ashamed of his negligence, and of his sloath, that he hath lived no better towards God, towards man, towards himselfer and whether he have no remorse nor feeling of it. Exed. 12.8.

Q. What is the fourth Point ?

A. Then he must consider, whether hee doe not desire to rise out of his estate, and whether he be carefull to vie the meanes in reconciling himselfe to his brethren; in seeking to be at one with God, and so minding to come to the Sacrament and for no other end, but to renew the Couenant between God, and his soule, and to draw strength from Christ, to line better after then before, ler. 50.50.

Q. What is the fife Point?

A. Lastly, whether if God, shall set him you cleere board again, hee have a full purpose to watch better over his wayes, never to live as he hath lived, to avoid the occasions of sinne, and to take more paines for the nourishing, and increasing of good things in his hearth, his access as a sail we as a constant of the sail we have the sail we

Q. What is the afeof this?

A. That a man finding these things in some measure in himselfe, may be bold to come with comfort: But they that have no care to get them, may well looke for a cold welcome of the Lord.

2. How are me to behave our falues in the receiving of the Sacramit
3. First, we are to come with great renerence, as into Gods
presence; with great care, that we doe not prouble the Lord
by any light, or wanton, or vnseemely behaviour of ours, that the
Lord spie no contempt, no loosenesse, no prophanenesse in vs,
Lenit 10 3.

2. Homis this declared?

A. If a man were to goe but into the presence of a Prince, how careful would he be, neither to doe nor to speake any thing that might offend? How much more when we come into the presence of Almighty God, we must take great heed, that wee doe not

the least things that may be displeasing in his fight.

2. What is the fecond point?

A. Secondly, we must apply our felices to the action that we have in hand, bethinking our felices what we came for mamely, to have our finnes weakened, our faith strengthned, our Zeale kindled, our care quickened, our Graces nourished, and answerably thereunto labouring and endeauoring, the supplying of our wants, to draw life and strength from the dead body of our Sanieur Christ, that as the woman was healed by touching him, Mark 5.

29. and streightway the course of her blood was dryed vp, and she felt in her body that she was healed of her plague: So we touching Christ by Faith, may have the course of sinne stopped, and the fountaine of vncleanesse dryed in vs all.

A: Thirdly, we must looke that our hearts consent with our mouths in the prayers of the Church: That we lye not to God, and say we bewayle our sinnes, when indeed we be neuer a whit forry for them: That we repent vs of our faults, when in truth we have not so much as a purpose to amend: We list vp our hearts to God, when many times we do not so much as thinke of God. For what an heavy thing is it to stude there, where we come to crause

pardon of our finnes, If 7 8 3. Ve out that an acturor

A. Fourthly, we are to marke what is done in the holy miniflration, not to fit in a browne studie, as a number doe, but to fixe
our eyes upon the Sacramentall signes, and when we see the Bread
broken and palled in pieces; then to thinke, even so was the Bodie
of our Lord, rene and torne upon the Crosse for our sinces. When
we see the Ware powred our. Then to thinke, even so was the
Blood of Christ pointed out of his Bodie, that I might have health
and comfort by it! And therefore when I reach our my hand to receive the bread: then I must looke that my heart be ready to receive Christ who is offered to my Faith.

Q. What is the fift Point?

A. Fiftly, the Lord having sealed the Courant on his part; we are like wile to Courant on our parts, that seeing it hath pleased God to forgine the simes that be past, and to bring vs into fauour againe; That therefore by his blessing, we will never line as we have since ; we will never spend our time as we have spend;

we will fleuer loue finne as we have loued it: But the rest of the dayes, that we have to line, shall bee wholly dedicated and vowed vnto the Lord.

Q. What is the last Point?

A. Laftly, when our felnes have received, then we are to looke how others receive; that feeing we be all fernants of the Lord, all feed at one Table, all nourished with one meate: That therefore, there may be more mercy, more kindnesse, more Christian louest mong vs.: And it may be our shame, that we cannot hive peaceably together on Earth; who hope one day to live in fully together in heaven. 1. Cer 10.17 may a some and and a share write our

2. What are we to doe after we have received?

A. We are to give the Lord great thankes for the death of his Sound, for giving yearly particulum, and for the lithy wie of the Saciangers, whosein Christis to freeliplet forther than we minute to fort talking with interesting one, that him with parades, behold him with our eyes, and even feele him fenibly behow edupony as fortal and a sale and in the fenibly behow edupony as for 120.12.13. dans and an all of the

A. Secondly we much hancigreat each to dime flettern after; then before: the two fall not hancigreat each to dime flettern after; then before: the two fall not hacked our old finnes, and furfes with woon-ted malice, and floth and vanishes to combines, when all the dates to combines, when as long as it shall please God to continue with the please God to continue with the below.

2. Whom dot let his Dattelne what mishalt dods

Answer. First, it meeterin switch ended who as soone as they have received, runne immediately to prophanenesse; spending the best part of the day in gadding, and switting, that it may justly be seared, that the Denill makes a better market that day, then hee doth many dayes beside.

Secondly, it meets with a number, that will Saint it, and line very denoutly that day: But the very next day or few dayes after, they returne to their old bent, and runne themselues, as deepe in the

mire as they were before.

Q. What is the third thing?

Answer. We must bring our selves often into minde of the Couenants and vowes which we have made to God, thinking with our selves, that such and such a day, we were before the Lord, and there we sware in his hearing, and in the hearing of his People,

K 2

that

that we would neuer line as we have lived: We would lye no more, curfe no more, beare no more malice: And therefore, what a ludgement shall we pull vpon our heads, if we shall not be carefull in some good measure to performe it?

Q. What is the fourth thing?

Answer. Fourthly we are to marke how the Sacrament workes vpon vs: Whether we find our selues the better for it; the stroger to resist sinne: the cheerefuller in Gods seruice, the tenderer to our Brethren: And ssit doe not worke; What is the reason of it? Whether want of preparation, or want of reuerence, or want of care afterwards; that the next time we come, wee may come to better fruite.

2. What is the last thing?

deadnesse, or coldnesse, or weakenesse, to grow vpon vs: we are to make recourse hither against for the recoursing of our strength: For as a man in a long journey had need of many Baites: So the Christian that hath a long Journey to goe from Earth to Heauen, from man to God, from Mortalitie to Immortalitie, had need to come oft to the Lords Table to be refreshed.

Answer. Many of the Passengers doe not feele their need:

no, though they be ready to droppe downe into
euery ditch. But such as feele the want,
they are carefull to wie the Lords
helpe against it.

DEO GLORIA.

FIXIS.

SUBSTANCE AND PITH OF PRAYER:

OR,
A BRIEF, HOLY, AND
Heauenly Exposition on the
LORDS PRAYER.

Being the Summe and Marrow of diverse Sermons, written and preached, By that holy, learned, reverend, and iudicious Divine, M. Iohn Smith, late Preacher of the Word at Clanering in Essex: and sometime Fellow of S. Iohns Colledge in Oxenford.

V prightnesse hath boldnesse.

EPHES. VI. XVIII.

Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseuerance and supplication for all Saints.

And for me, &c.



LONDON,

Printed by George Miller for George Edwards, and are to be fold at his house in the Old Baily, in Greene Arbour, at the signe of the Angell. 1633.

HOMATERIUS.

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Praying a mayer with a few and for the electric than Stirte, and watch it is increased and project on a successful properties of the entry of the en



A COMPANY OF THE STATE OF THE S



AN EXPOSITION ON THE LORDS PRAYER.

MATT H. 6.9.

After this manner therefore pray ye. Our Father which art in heaven, Hallowed be thy Name.

Thy Kingdome come, Thy will be done, in earth as it is in beauen.

Give vs this day our daily bread.

And forgine vs our debts; as we forgine our debtors.

And lead vs not into temptation, but deliver vs from evill.

For thine is the Kingdome, the power and the glory, for ever,

Amen.



Auing already spoken of the first part of Christian profession: the second followeth, and that is Prayer, wherein we can have no better guide to direct vs, then the Lord himselfe; norsweeter words, then those so essectivall of our Sauiour Christ.

There are then two things commended vnto vs in the words of our Saniour

Christ.

I A duty, which is, that we must pray.

K 4

2 01

1 King. S.

39.

2 A direction in this Duty, how and in what manner we must pray; both which are implied in these first words of Christ, After this manner pray ye.

I Concerning the Duty, two things are required:

I What it is to pray? 2 Why we must pray ?

For the first; Prayer is a lifting up of the heart unto God, where-Prayer, by me defire things needfull of him, as the well-spring and fountaine of what it ist all goodseffe. Whence it appeares, that there are three things remarkable in Prayer.

Prayer is an action or motion of the heart: It is not a mouing of the mouth, or an action of the lips onely; but properly, an acti-I Sam. r. on or mouing of the heart; as I Sam. 1.13 Anna prayed in her heart, but her mouth spake not. So Pfal. 20,4. the Prophet Pfa. 20.4. prayes; And grant thee according to thy heart, &c. So Eph. 5. 19. Eph, 5.19. the Apostles words are, Speaking to your selues in Psalmes, and Hymnes, and spirituall songs, singing and making melody in your beart to the Lord. So that Prayer must needs have the working of the heart: for if it come not from thence, if that be not mooued to pray, it is but lip-labour, and an idle found; it is no prayer, because in prayer there must be a moning of the heart. The Lord by the Hof.7.14. Prophet complaines of this neglect; And they have not cried unto

me with their hearts, when they howled upon their beds, &c. and I Kings 8,39. Salomon prayeth to God, that when any man prayeth, the Lord would give vnto him, as he knoweth his heart: for the Lord onely knoweth the hearts of the children of men. By which it is enident, that the Lord accounteth not of that prayer which comes not from the heart.

Oh that men of this world did well consider this: they think that if they tumble out words of prayer, though their mindes wander and are vnftedfast, though their thoughts be vpon other things, though their hearts be transported with diverse wanderings, yet they pray vnto God. But the truth is, that as Prayer's an action and motion of the heart; fo if the heart do not ioyge in prayer, though a man vie words never to oft, he cannot truly fly that he doth pray. Nay, I would this were the fault of the world onely, that euen the good feruants of God did not faile in this. For furely, the best men haue their straglings and wanderings in prayer. Let a man come to prayer, and he shall have much adoe

to hold his heart fast vnto God. As the fowles troubled Abra-Gen. 13.12 bam in his facrifice: so a number of by-thoughts are ready to Fowles. trouble vs in prayer. Wherefore every good servant of God must accuse himselfe for this, and pray to God for grace, and strength to amend it. As Abraham Gen. 22.5. vsed his servants and his affe servants. to helpe him in his iourney, but when he came to Mount Moriah Gen. 22.5. (the place of worship) then he discharged them, and left them afarre off: So worldly thoughts are tolerable and lawfull; if we vse them as servants, to carie vs through this our iourney from Earth to Heanen. But when we come home to prayer, to present our selves before the Maiesty of God, then we must disinisse and discharge them. So that this is the first thing to be observed in prayer, that Prayer is an assistance mession of the heart.

The second thing in prayer is, that Prayer is a motion of the beare, as it is lifted up and elenated unto God with intentinenesse and denotion, according to that which Danid faith, Pfal. 5. 3. In the Pfal. 5.2. morning will I direct me unto thee, and I will wait : and Pfal. 25. 1. Pfal,25.1. Unto thee, O Lord, will I life up my foule, &c. Thus in prayer there must be alwayes an earnest lifting up of the heart unto God, that whereas our affections ordinarily dwell here below, by prayer they must be caried aboue Sun, and Moone, and Starres, to the very Throne of grace, to feeke things needfull at the hands of God. A learned Father defines Prayer to be nothing but a mounting up of Damole. the heart unto God. So that prayer is like the flery Charior, in liv. 3. Cap. which Elias was transported from earth into heauen : euen fo by 14. prayer we are caried out of our felues, out of this world, and all Fiery worldly things, to be present with God in the highest heavens. Charior. So that there must be speciall excitation of the Heart in Prayer, that thereby we may come nearer vnto the Lord himselfe: which is the fecond thing to be observed in Prayer.

The third thing in Prayer is, that we be carefull to desire things that be needfull, as Psal 20.7. Lord, thou hast beard the desire of the Psal 10.7. poore, thou preparest their heart, &c. and Psal 27.4. One thing have I desired of the Lord &c. So Psal 38.9. Lord I poure my whole de-Psal 27.4. fire before thee, &c. So that in every prayer there must be an earnest desire: whence we may consider two things in Prayer.

I A sense and feeling of our owne miseries and wants.

2 An earnest defire to have them supplied. Concerning the first, there must be a feeling and former apprehen-

fion

Mat. 20. 10.

sion of our wants. By which meanes a man shall the willinglier pray for a supply of the same. If we do not find the Feauer, feele the fits, be not pressed with it as with a heavy burden; no man will fecke to the Physitian, that is not sicke; care for a fire, that is not acold; creepe to a fountaine, that is not adry: So there must be a fense of want and misery, before men be induced to pray. The blind men in the Gospell cryed after Chrift, Matth. 20. 10. and why? because they had a sense of their owne misery, that made them cry. Others should have seene the saluation of God, blessed the means of their redemption that God had fent into the world. But oh! as men buried in darknesse they could see nothing: onely the sense of misery makes men cry vnto God. So Exod. 17.4. Exod. 17. Mofes cryed vnto the Lord, &c. the fense of danger thus sets him

on. O Lord (faith he) these people be ready to stone me, &c. Thus we fee, it must be a sense and feeling of our miseries and wants.

which must drive vs to prayer. There must be an earnest desire to have them supplied; for though

a man fee his wants, and yet doth not regard them, nor wish or endeauour to have them relieved, this man will never pray to God: So that it is not enough for a man to have a fense and feeling of his wants, and to buftle vinder them, and hang downe the head like a bulrush, but he must earnestly defire and seeke supply for them at the hands of God. So leboshaplat sayes, 2 Chron. 20. 12. O Lord, we be not able to stand, but our eyes are towards thee, &c. So lam. 1.5. If any man lacke wisdome, let him aske of God, &c. Jam. 1.5. So that in prayer there must bee defiring of needfull things at the hand of God. For as ground when it is drie, opens it felf into clefts and cranies, and gapes towards headen, as though it would deuour the Clouds: So must the true Christian be affected in prayer, earnestly desiring the supply of his wants at the hands of God. Thus it appeares, a man may speake words of prayer a hundred times, and yet neuer pray truly, if his heart be not disposed and affected to God. Prayer being (as I have faid) first, a motion of the heart; fecondly, notevery motion, but that which is elevated and lifted vp to the Lord; thirdly, not enery lifting vp of the heart, but whereby we defire things needfull; fourthly, there must be a sense of our wants; fiftly and last ofall, yea chiefest of all, an earnest desire to have them supplied. And thus, as when

many hands lift at a burthen, it is the cafter heaued vp; fo when

2 Chro. 20.12.

Ground.

Many hands. all these concurre together, Prayer is the more fully made, and the better accepted.

The second generall thing in this Duty of Prayer, is,

Generall pointin prayer.

Why we must pray?

For though the bare words of Christ might be enough for vs, and we should answer all temptations as the lame man answered the leves, lob. 5.11. He who healed me, faid unto me, take up thy bed loh. \$ 11. and walke. So we may fay, He who healed me with a plaister of his owne bloud, He that deliuered me by his owne death, and payed the ransome for my sinnes, Ipfe dixis mihi, He said to me, Pray thus, &c. Yet because much subtilty and infirmity lies in the heart of man, I will a little inlarge my felfe in this point, though I fay this answer might be enough for vs.

First then, there be certaine Obietions to be answered, why we must not pray: Secondly, we will show the Reasons, Why we ought

to pray.

The Objections that may scale the heart of a man, and , ut in his

heart that he need not pray, are two.

The first is : Because no man can make any change or alteration in ons a. the Lord, Mal. 3.6. Ego fum Deus, & non mutor, &c. I am the gainst Lord, I change not. Therefore if we cannot change God with our prayer,

prayers, to what purpose is it that we should pray?

I answer: We pray not to make a change in God, for God is Mal. 3.6. vnchangeable : but me pray to make a change in our felues; that we Obicetimay be capable of that goodnesse, kindnesse, and mercy, &c. that on an. is in God. A man that stands in the Sun with his eyes shut, if he swered, defire to have the fight of the Sun, he must not think to have it by Sunne, making any change or alteration in the Sun; but he must make a eyes shut, change and alteration in himselfe, open his owne eyes! lift vp his owne eye-lids; and then fee the comfortable light of the Sun that shines about him: Euen so, if a man would participate of Dionys.cap. those precious and rich things that are in God; the way is not to werf. Nothink by our prayers to make any change or alteration in him, but minibus. to make a change in our felues, draw our hearts and affections sient f. nearer vnto God, as an ancient Father well obsernes, where he quissians, most excellently well opens the very same point,&c.

answered

The

The second Obiection is; All things are decreed of God, &c. So shat if God bane decreed this or that , then whether me pray , or pray

not, it matters not, for nothing can after the Decree of God.

Obicaiunaniwe-

Reasons

must

46.

I answer, as a learned man faith; What foener God hath decreed, he bath decreed nothing without meanes to effect the same. For God hath not onely decreed the particulars, &c. but God hath also ordained, that by fuch and fuch meanes we should be led vnto the ends. Now because prayer is a meanes, and a special meanes to accomplish the Decree of God, therefore we must pray: for this doth not take away prayer, but confirmes it rather. For exam-2 King 20 ple: God decreed to prolong Hezekiah's life, &c. and yet the

prayer of Hezekiah was a subordinate meanes to accomplish the Decree of God, and feruing to that purpose. Take another example, Alls 27.31. God had decreed to faue all in the ship, but how? by meanes of the ship; for when the Master and the

Act. 27.31 Souldiers would have fled into the Boat; the Apostle Paul told them, that vnlesse these taried also, they could not be saued. So to apply this vnto our purpole; God hath decreed to give fuch and fuch bleffings, comforts, and graces to his Saints, and yet not to give them but by the meanes of prayer, &c. So that if we will not vie prayer, we must not looke for any thing to be either grant-

ed or obtained.

Hauing thus dispatch'd these Objections, come we to the Rea-

why we fons, why we must pray?

First, Because it is the command of God that we sould pray, Pfal. Plasso. 15 50.15 . Call upon me in the day of trouble, and I will heare thee, &c. Luk. 22. So Enke 22.46.Why fleepe yet Arife and pray, left ye enter into tentation. And lam. 5.13. If any man be afflicted, let him pray, &c. Sothat it lam. 1.13 is a cleare Commandement of God, that we must pray. Now as we make a conscience of any of the Commandements of God. so also we must learne to be conscionable in this. There is no man but will make fome conscience of stealing and killing, and why? because he knowes God so commands him. Now you see it is the Commandement of God to pray, let it then be our care to performe it accordingly: and more then this, it is such a Commandement of God, as that no man can excuse himselfe, if he neglect it.

aurufine. And therefore (faith Angustine) Thou needest not give almes to the needy, because thou hast not wherewithall to relieve them. need it not come into the Congregation, because thou art diseased.

Thou

Thou needest not visite the sicke because thy Strength will not be we it; but there is none fo poore, fo lame, fo needy, fo weake in the body, but he must pray; to that if we doe not pray, let vs looke for no Reason, thing at the hands of God. estamples choose short woll bro.lwhy we

Secondly, Became is is the meanes to conney all the bloffings of God Marke 12 unto our fonles; for Prayer is the very key whereby we open all 24 the Treasuries and storehouses of Gods power and goodnesses 1.loh s. Christ faith, Marke 11.24. What focuer ye afte of God in prayer, 14: beleene; de. So Tolabn 5.14. This is the confidence shat we have in lohn 4.18 bim, thatif we aske any thing according to his will her heareth vs. So Deepe that Prayer is a meanes to conveigh all graces and bleffings vato well. our foules. The woman of Samaria, lobn.4.11. faith to Christ, The August. Well a deepe, and show haft nothing to draw: but God be thanked, Precasio though the Well of Gods goodnesse be deep, yet we have some & discenwhat to draw with : the holy bucket of prayer will dive into the dit milerio depths of God, and fetch vs waters of comfort; from them, yea cordia. fearch the very lowest bottome of grace that is in God; as diners Oratio, of the Fathers well obserue. So that these things are enident in- in terra : ducements to every Christian man to pray. For as if shere were a o pater in goodly fountaine, that feeds a whole towne, yet if men have not Colo &c. veffells and pipes to carry water home vnto their houses, they Chryfost. were neuer the better: So though there be a Fountaine of good- 13.ad P neffe in God, yet prayer is the meanes to conneigh it vnto vs and idem. bring it vnto our foules, &c.

Thirdly, Because it is the note of awicked man not to pray. Pfal. 14. fountaine 4. David faith plainely, They call not open the Lord con I fainh, 64.7. notes, that it was agreat figne of the calamity of the Church, when why we the Caldeans had taken away the riches of the Temple, and the daily should farrifice ceafed. Euen fo it is a fore figne of Gods displeasure, pray, when the daily facrifice of prayer ceafeth. It is with a Christian Pality. then, as when the Caldeans had taken the Temple. For then the liay, 48.7. Denill doth dangerously possesse the heart of a man, and carries it robbery. quite away from God, as a childe is carried in ones armes, and Child

layed wherefocuer the stronger party listeth.

Fourthly, Because all our labours and indenours are but invaint Realem without Prayer, as Iam. 4.2. To fight and warr and get mething, ber we mult canfe ye aske mot, etc. So that all our labour is loft, if we have not pray, prayer to attend the fame. Thus we fee Abrahams feruane, when lam 4.2. he went about a businesse of his Masters, prayed unto the Lord,

Feeding.

Lord fend me good freed, &c. And Iface having fent his feruant about a wife, he in the eneming went out into the field to pray vate God cas knowing all his labour was nothing without the Lord. Now these goodly examples are for vs to follow; that Gen 24.18 wildnifocuer we fland in need of any bleffing, we fhould powre and .: 6, ... dist our pray ers. unto God. A certaine man we read, once fowed good feed but never could have any good corne, at last a good neighbour came vnto him, and reasoned what should be the cause. he fowed meh good feed, & reaped to had Come? why truely faid senith bong bond bord berichen good tillage, good feed; and all things it what be fire why then (seplied the other) it may be you doe not flerpe your fred into truly, faid the other, nor never heard that feed Mould be fideped. Yes truely, faid the other, but I will tell you how Town by the Respection Proper towhen the party heard this and in the belthankit him for his good counsell, put it home to his conference, reformed trisofaute, and had as good Corne as any man) Phas hape wee heard of the Commandement to pray; the first maine point in the Preface, agaids stads ad o?

a some Now round we to the fecond main Branch, which is, attorneon goodly fountaine, that feeds a whole rowne, yet if men haue not Ciclo & c.

vere neuer the wing of wood nother Direction bowles of word were neuer the wing of wood nothing

Wherein, there are two things to be confidered o one signing Thirdly, Became se in the west South aid en enightend of Wie ! ! . fountaine 4. David faith plainely, They call we excitability de hallen 54 ?

neffe in God, vet prayer is the meaner to conucien it vature

"For the first, why Christiginesia direction, there bee theee Rose Christ fortsofit

giues and First. To helpe the weakness of fuch as commo pray This reason to disclion touched Lakery enthers when Chips cealed praying one of the Luker Disciples comevous him, laying; Mafer; teach wite pole, as Lohn allo maphi his difficult whereupon Chaft delinered this forme of prayer to them So that as I fay, It was to helps the weakeneffe of fuch that are not abled vitter their ownerhoughts and defires. Home 12. Therefore E briff; as he pais good thought bin our likants, by his shows wholy Spirit : fo here he puts good words into our mouthes; year the words of prayer. So the Lord, Hofs act. haning exhorted the ... people to repent, puts the very words into their mouths faying. Take with you words, and curne to the Lord, and fay onto bim, Take

Topischo

Realen

away all iniquity, and receive vs gracions, so we render the calves of our tippes. In Con. 47.12. It is faid of loseb that he nourished his Father and his Mother, and all the houshould; yea, Gen. 47 put meat into litle childrens mouthes So doth the true loseb the 12. Lord Iesus, he doth put enen meate into the mouthes of his childrens that is, he doth put the very words of prayer into the piety.

There hath bema question, whether a man may vie a fet forme 2

of prayer, or pray rooms booker white ride of

bear

But the quation need beno question amongs vs, for we see by Christs example, if a man blace not the gift to veter prayer, in his owne words, better vse another mans helps, then quite to omit a metra a worthy duty a mission of passes and live book an administration.

thinke the Lord will the tather catestaine avails wetrom's tout The second reason why Christ diver a direction copray, was, To corrett a Reason number of errours and oblique ere that be imprayed. This is the reason why that is guien, both in this place, and chap, 7: where Christ faith, Christ Be not as the Hearben but after this manner pray yee, So the Lord gives prescribeth this forme of prayer, as a correction of the abuses and a directio competions which otherwise might ereepe into our prayer. Saint to pray. Paul laith, Romisert. For wee know not bowd pring at the ought let. For how locuer wee can peake wifely in the cares of men, ver we Rom 8.36 are the veriest fooles in the world-when we come to speake vnto God. And fo(as I have faid to helpe the errors and defects of prayer our Saujour Christ hating iven vs a direction how to pray; for as Cypria faith, He who hath given life, hath alfo taught vs how to pray. Divines thew that the inward inter without the action is as much as the action it felfe, for though the action be good, yet if the manner be not fo alfo, God will not accept it. / fat & 819. The people fav. We have faffed of punished our felues, we but the Lord faith, Te fast Cyprian to ftrife et debate & to fmite with the for Micheanes, &c. So though that the actio be good, yet because the mader of performing it was not, God did by the Prophet reprehend it. So 1. Ohran. 15.13. Danide altion was good when he fought to bring vo the Arke, Ifa 52.3. but became themaner was not good, betaufohedid not leeke God denoted but our Gods Arker pon a Carti, whereas to thousa have and ticene mirried w pen Policits shoulders, who hordenede abreach at 15.13. mongh them 800. So that we fee in regard of glacions attendadion. the manner of the action is as muchles the action if felfe. And thus we may not only pray but meanfull pray; to acceptation, and

keepe a due manner in our prayer.

The third Reason is , That we might have the greater assurance Reason that God will bears us when me pray, coc. As I . lobn 5.14. This why and is our afforance, that if we aske any thing according to bis will, be Chris giues a beareth vs. Now no man can doubt, that when we follow Christs direction direction, wee aske according to Gods will, and so no question to pray. 1 lohn-14 but God will heare vs. When the woman of Tekeab made a report to David, concerning Absolom his some, David said, Is not woman of the had of loab in this? which when he vnderstood that it was fo. Tekoah. Danid did the better accept of it: Euen fo, when a poore Christian comes to prayer vnto God, and the Lord faith, Is not this tongue 3. Sam. 14. taught by Christ? Is not Christ a counceller in this action? we may thinke the Lord will the rather entertaine and accept of it. Saint Cyprian faith, As the Lord our Master hath taught us ; and of prayer. It is a friendly, and a familiar kinde of prayer, to intrease God with his owne words. When any one prayes, the Lord knowes the words of his Some. So you fee the reasons why it pleased Christ to give Cyprian. a direction in prayer: First to helpe the weaknes of such as cannot pray : Secondly, to correct a number of errours in prayer : Thirdly that we might have formuch the greater acceptation with God.

Now we come to the second thing in the subdivision,

What this Direction is,

Maine Branch,

Which followes in these words : Our Father which are in Heaven, Oc.

Copridite the He who hard giventile, but als cauchers how

Of this direction there are three parts w bodinic of toned ton

har bes I The Briface. es les con haine & bedatent

2 of 2 nThe Retisions is drive richer or me abut of ofire or

that the actio be good, yet becausedulacon The action

First, There is a Preface, for our Santour Christ doth not fet down the petitios abrupaly, but he first begins with a folemne Preface: and why with a Preface? to thew that there must be a proni-Note fion for prayer, a disposition of our Tolues &ca composing of the affections before we pray. We may not blustly mith woon this holy Duty ; but come forward with denotion, rejecting all worldly thoughts, & prepare our felies before we pray, P/10.17. Then prepareft their beart, then bedeft the care unto the, Pfal. 108.10:0 God my beart

beart is prepared. So that there must be first a Preparation of the Heart: now there be two Reasons, why we must be prepared in in our hearts for prayer.

I Inregard of God,

2 In regard of our (clues. First, in regard of God, That we may come with holy reverence before him; for because it is not a mortall man, or earthly power, that we have to deale with in prayer, but a glorious and great God, before whom we ought to tremble, before whom the very Angels stand with an awfull regard and reverence; at the feet of whose Throne, all Kings of this world cast downetheir Crownes; therefore so we must have the more care, how and in what sore we come before him. If a man were to speake to a mortall King in Speech to a matter of some importance, how would he labour to fit him- a King. felfe, for it? to compose his speech, his gestare, all his actions, that there might be nothing to offend? How much more when we (who be but dust and ashes, worms meat and rottennesse) come into the presence of Almighty God, ought we to be prepared, and labour so to be composed, that nothing offend this great God of ours.

Secondly, in regard of our selves, Because we cannot by and by Set up our affections, and stirre up our bearts to prayer, as some as we bane occasion to pray: as when the Sea is moued and rouzed with Sea moothe winds, though the wind lie, yet the sea workes still, a good ued. while after, before it will be calme. And as in the miracle of the Gospell, the winds were laid at the words of Christ, which were wont to worke and rage a long while after: So it must be with our thoughts; though we have layed afide our worldly labour, earthly desires, lusts, and such like; yet some wanes are working still, some thoughts, cares, and cogitations are about vs, till we prepare our selues otherwise. So that there must be a settling of our affections to prayer before hand. These be the reasons why it pleased our Lord to vse a Preface to this Prayer, to teach vs how to prepare our sclues to pray, before we set about it. For, as in a Clocke, though there be many wheeles, yet the moti- A Clocke." ons and agitations of all depend upon the great wheele: So is it in all worldly businesse; all these lesser wheeles of our affaires, and cares of this world, must depend upon this greater wheele of Prayer. Thus our heart being fetled and prepared to pray,

1

it caries all the rest of the thoughts with it.
Againe, In this Presace we are taught three things.

1 To whom we must pray.

2 With what affection we must pray.

3 What be the duties required of them that pray.

First, we must pray to God onely; for Christ he directeth vs to pray vnto our heavenly Father: thus we must pray vnto none but him, seeing by Christs owne Rule we are directed vnto God onely, as in the whole Scriptures is eurdent, Phil. 4.6. In all things les your requests be shewen to God in prayer, &c. So sam. 1.5. If any of you lacke wisdome, let him aske it of God. Saint Paul shewes the ground of this, Rom. 10.14. But how shall they call on him in whom they bane not believed? Now by the Rules of Christian faith, we are bound to believe in none but in God onely, and so our prayers to be directed onely vnto him. Of which there be two Reasons, why the Lord will have prayers directed onely to himselfe.

Reason First, That a man might have an immediate dependance vpon God, why Pray, and not depend vpon any creature, or any power of Angels, but vpon er must God onely; being caried by immediate relation vnto God, as our be dire. Sauiour teaches. So Saint Angustine shewes: There is no intershed to God only, mediate nature betwixt God and man: and so concludes, that we

Aug. lib. de haue but one God Almighty to pray to.

verà Reli Secondly, God would have all prayer directed vnto him, That gions 4.55 he onely might be knowne to be the fountaine of goodnesse, and the

fpring of all good things. For, how socuer by his seruants and other Reason meanes, other blessings and benefits are conveighed vnto vs, yet er must be in prayer the Lord will have vs go vnto him, as acknowledging him to be the Fountaine, and all other meanes to issue from him. For how socuer the Lord affoord meanes which must be vsed, yet must God blesse the worke, or it will turne to nothing. Saint Paul sayes, I Cor.3. I have planted, Apollo watered, but God must give the increase. Very Philosophers can say, Secunda causa non operatur niss in virtue prima. Second causes worke not but by A Clocke, vertue of the first moover: as we see in a Clocke, if a man will

watch the first mooner: as we see in a Clocke, if a man will watch the first motion, and bring it into order, there is no doing with the leads or lesser wheeles, but he must go vnto the great wheele, to deale with it to order all the rest. So, because God is the great Wheele of this world, vpon whose motion all others doe depend, sensible and insensible, earthly and heavenly:

If

If in our first labour wee make our stay upon God there will quicken ly be a stay in any of the creatures, that be out of order. And so cante all efficacy and workings in al effects, is from the Lord, and al instruments and meanes can workeno further then it shall please him to worke by them : our Saujour would have vs likewife to goe onely vnto the Lord him-felfe, who is the principall agent

and workeman for our good.

Now if all prayer, by the rule of Christ, be to be directed vnto Ans. God alone: then it is veterly vnlawfull to pray to Saints, Angels, or any other Creature, Power, &c. but to God onely. yet heare the Papifts confute themselues, saying: In effect they come before God, for all the meanes as they vie (as they fay) doe depend vpon God. Bellarmine in the name of all the reft, vndertakes to cleare this: That they do neither pray to Angels, or Saints for any thing, as the givers and authors of any thing, but that we ations they should pray for vs. But we see the words of Christ are di- Santiers. rectly against it, for he sayes plainly, when ye pray, pray in this 1.20. manner: Sic orate, &c. So pray, &c. not in the Popish manner : thus Christ, not onely prescribes a rule, but also sets downe a speciall direction vnto whome we must pray, as well as in what order and with what affection. And for this are all the holy Fathers.

The second thing is, With what affection we must pray: which lib. 114. may be feene by the two attributes giuen to God. First, that he Enchiti. is here called Our Father. Secondly, that he is faid to be In Maledi.

Now, in that he is called (Our Father) this may teach vs two Chrysoft. Hom 9. things. First, That we must pray in faith, that is with an affored Quando trust and confidence, that wee shall be heard; for if God be our orat quis Father, we need never doubt, but we shall find louing and father- &c. ly affection in him, for there is no father fo ready to heare the requests of his children, as the Lord is to heare ve in all our de- Affection fires. So he fayes, 2. Cor. 6. vlt. I will not onely (faith God) take we must the title vpon me, and appellation of a Father, but I will be a pray in, Father you shall find in me all the affections of a Father, yea, and that more plentifully, then any father can haue. As the Lord will hearews to your this ground, we must pray vnto him in faith. That is, with a ful affarance that we shall be heard whe we pray. Thus we haue it, lam. 1.6 If any ma ask in faith, he hal recease. And Christ hime felflaith, Man 11.24. Whatforner ye aske in prayer, beleene, & ye fait obtaine it.

the . The said it rot int dus &c.

But now, here ariseth an obie Rion, how can we aske and pray Obiett. in faith, that is, with a found comfort and affurance that we shall be heard, feeing many times the Lord gives not to his dearest

Anf. children that which they pray for.

Augustine. I answer as Augustine laith, non audit Dominus ad voluntatem nostram, &c. God doth not alwayes heare according to our will, but in that he knowes to be best and meetest for vs. As when a A Corra. Chirurgion layes a corrafiue, or a burning Iron to a fore, the Patient feeling it to fmart, cryes out, and would have it removed the fiuc. Chirurgion heares him, but lets it tarry, and the Patient Ive still. He heares him to bis health and recourry. So faith another, Mothers rubbe their children there for their health, although they rore and cry againe: yet for all that they doe not spare them : and why ? it is Mothers diligence for their health, &c. So must we thinke and conceine, that when and loue. God doth not heare or grant our requests, he beares fo farr as it is for our good, though he doe not heare vs to our willes. For it is a dangerous thing to be heard according to our desire. Because thus Christ heard the Diuell, when he suffeed him to enter into the heard of swine, or we may fay thus: This is not the greatest mercy, to be heard according to our will; but this, to be heard for our profit, when

God gines vs that onely which is best for vs. wemua pray in.

Affection Secondly, That We must pray in love. For Christ instructing vs to fay (Our Futber) would teach vs loue and charity; that is. not onely to pray for our selves, but also in the behalfe of our brethre; for this is a duty requifite in our prayers, to take in the whole, Communion of the body of Christ, that every one may have a pare in our prayer. So holy me of God have done before vs. Danid faith-Pray for the peace of lerufalem, Peace be within thy wals & profperity. Pfal. 1216 within thy Palaces. He prayes God to beare the prayers which be made

speaking, & praying, and cofessing his sinnes, & the sinnes of his people. Wherupon an Angell came flying vnto him. Pray one for another in

the time of trouble. Thus by the rule of Christ, we must not onely pray for our selues in faith, but for our brethren also, in loue

Tam. 5-16. and compassion, and fellow-feeling of the wants & needes one of another. When many thips Trade and Trafficke upon the Ships trafea, fome goe for one thing and some for a nother, some goe. ding. to one place, and fome to another; and yet all tends to the good

of the Countrey. So it is in the prayers of the Saints, some pray for one thing, some for another, some for grace, some for remission. remission of sinnes, some for peace of conscience, some for temporall bleffings, and yet all in the end for the good of the Church.

I should now come to speak of the Duties of them that pray: but first I must a little enlarge my selfe in the former of Faith and Loue, which should have beene touched before.

Faith being a maine pillar and foundation whereupon this Two building of prayer consists, yea, such a one as I may truly af- grounds firme, Sine quanon : Ere I go further, I will thew two grounds of Faith. of Faith.

I A persuasion of the power of God, that be can.

2 A per wason of Gods willingue fe, that he will beloe vs.

For if we doubt, either of his power, that he cannot, or his will that he will not help vs, though he be able, we can never pray in Faith; that is, with vindoubted affurance that God will heare vs. And because the greatest question is of the will of God, for not many (especially amongst Christians). I suppose doubt of the power of God. Christ first resolues and settles vs in that point, and shows that God is (Our Father,) and because he is our Father, we shall be fure to find a most fatherly affection in him, that no father shall be so ready to heare the requests of his children, as the Lord will be to heare vs in all things we pray for. So that this is one ground of our Faith, not to thinke that we come vnto God as vnto a stranger, that doth not respect or regard vs in our needs; but we come to him as to a Father, and one that doth love vs, tenders vs, and will be as ready to relieue vs, as the dearest friend we have in this world. So David faith, Pfal. 103. 13. As a father Pf. 102.12 pitieth bis children. &c. And Mal. 3.17. I will pare them as a man Mal. 3.17 fareth his own some that serveth him. The prodigall some, when he had flipt away from his father, and naughtily spent all he had, he had no hope to returne with any comfort but this; Ibo ad Patrem. &c. I will go to my Father, &c. How soener I have been a bad and a lewd child, yet I thanke God I have a good Father to go to. This now is our very case: alas we have run away from God, as farre as enerdid the Prodigall fonne from his father; we have fpent all, we have nothing left by our bad husbandry: onely we haue this hope and comfort remaining, that still we have a good Father to go to: God is our Father, who will heare vs, receive vs, relieucys, and this (as I faid) is the ground of a Christian

man, that he may pray in faith; which thing holy men in their 1sa 63.16 prayers have much regarded. Isa.63.16. Though Abraham be ignared that norant of vs, doubtlesse thou are our Father, &c. And Chap. 64. 8.

But now, O Lord, thou are our Father, we are clay, &c. Worke of thy hands. Yea, our Saniour Christ himselfe in this very Preface of Prayer, argues from the very disposition and nature of an earthly

Mat. 7.9. father, Matth. 719. For what man is there, if his sonne aske bread, will be gine him a stone, &c. From whence his inference is, If ye then, being evill, can give good things to your ebildren who aske, &c. How much more will your Father which is in heaven, give his holy spirit unto those who aske it. So that this needs must be a goodly comfort vnto a poore Christian to consider of, because it is our Father, not a stranger; our good Father, our loning and compassionate Father that deales with vs; so that we shall easily find him inclined to goodnes and mercy towards vs. Many places of Scripture do inlarge this, and all to strengthen our faith, and make vs

Pfa.27.10 152.49.15.

come the readier vnto God, Pfal 27, 10. Though my father and my mother fould for fake me, yet the Lord will gather me up &c. 16 49. 15. Can a woman forget her child, and not have compassion open the Some of her wombe? Yea, they may, &c. Where the Lord himselfe shewes, and sayes that he will not forget vs : so that knowing this love, care, and tendernesse of the Lord, and that he hath this fatherly affection in him, we may well think, the Lord will be most ready to heare and help vs in all that we pray for. Alas, they that be not thus perswaded, that God hath such a heart, bosome, and bowels of lone open vnto vs, that he hath a fatherly care and compassion towards vs; he (I fay) that hath not this sweet and comfortable apprehension of God, that knowes not God to be a Father to him, must needs make faint and cold prayers vnto God. But whofoeuer shall be perswaded in his soule; that the Lord is become a Father vnto him, accepteth of him as his sonne; what is it but that such a man may hope for at the hands of God? which (as I faid) is the first ground of our Faith; viz. Aperfination that God will beare us when we pray unto him.

Ground of faith.

The other ground of faith is, A persuasion of the power of God: for if he be willing to helpe, and yet not able, as wanting power, what are we the better? but remaine even weake people; such as Isaiah speakes of, Chap. 3.7. In that day he shall sweare, saying, I cannot be an helper, for there is no bread in mine bouse: And it makes

Ifa 3.7.

vs vncomfortable in that we go about; but Christ sheweth that all power abideth in God, and all things are subject varo him, whether in Heauen or in Earth, or under the Earth; yea, he rules and gouernes all, and is able to supply what soeuer man stands in need of, as may be feene Pfal. to, throughout: and Pfal. 115.3. But our pfal. to. God is in beanen , be doth what foener be will: and Dene. 33. 26. Pfal. 115 3 There is none like God. Orighteous people, which rideth upon the Deut. 33. Heavens for thy belpe, and on the Clouds in his glory, &c. So that in 26. truth all that he doth, is to shew forth his goodnesse and power in helping vs: of which he hath ginen fulficient testimony in Scriptures, that he both can and will supply our wants in whatfoeuer we stand in need of. Indeed earthly fathers they may be willing to help their children, but they are not alwayes able, as we may read, 2 King. 9:14. When the little child cried out to his fa- 2 King.9. ther, My bead, my bead; he could do no more then command one 14 to carie him to his mother, and so the child died : Butthe Prophet came, and by the power of God restored him. So in all things els, the power of God as it is manifest in things about our reach, fo it is extended even in this world, when it pleafeth him to fulfill all things that men can defire ; and therefore we fee the leper cried out, Mat. 8:2. Mafter if thou wilt, thou canft make me Mat. 8.2. cleane. So David Pfal. 8. attributeth all things to the power of Pfal. 8. God. Yea, Christ himselfe confesseth this in his prayer, when he faith, Mat. 14. 36. Omma ribi poffibilia, all things are possible to Mat 14. thee. So that thefebe the two pillars of faith, to aid and give 36. wings to our prayers. A perswasion both of the will and power of God to help vs. Thus have we done with that first affection we must pray with : in Faith.

The second affection we must pray withall, is soue; for Christ teach es vs to say (Our Fueber) and not my Father, (Gine us) not me; to ching thereby that we must not pray for our selues obely, but for others also. We must take in the whole body of Saints, all that love God'; all that thinke God their Pather, yea, all the world that are the children of God. So Danid Psalme 122. 6. Psal. 122. saint, Pray for the peace of sernsalem: and sames 5.6. Pray one for 6. another, &c. So that Christians must not onely pray in faith, but iam 5.6, in soue, and that for the communion of the whole body of Christ, whereof he himselfe is a member: for as the sicke man in sick man, the Gospell, when he could not come vnto Christ (Marke 2.2.) Mar. 2.3.

vpon his own legs, though his faith was great, and that he believed Christ could heal him; was born vpon the shoulders of foure men, who let him down at the house to:, and brought him to the presence of Christ: so must we do by our brethren, however they can pray in faith themselues, yet must we pray in love for them. If this courfe were kept among it vs, that we did thus pray one for another: O what a comfort would this be to afflicted and diffreffed foules, to think that when soener they went about to pray vnto God, there were many thousand hands and hearts lifted vo to God in their behalf. I am perswaded it would much animate euery Christian to go forward in this Christian duty; thus you see how efficacious this affection of loue is. But hereby is not meant . every fudden with for the good of some particular persons, or priuate respect of friends, ritals, allyes, acquaintance, or such like, wherein we may exercise our selues; but the generall care of the Church of God, and love to our brethren, as having feeling of our fellow-members.

The third affection that we must pray with is (feare) and that the fection for special reasons. First, Becamse is wonr Father that we have to deale with. Secondly, Becamse he is in Heanen, the place unto which all Maiestie, renerence and glory is due. Now we know that all reurrence is due to our earthly fathers, yea when they are sharpest

Heb. 13.9. Vnto vs, as Heb. 12.9. We bane had the fathers of our bodies which corrected vs, and we game them renerence, &c. So then if our earthly fathers mult have renerence, much more our heavenly Father; most highly advanced in dignity and power above this world-

Eccl. 5.1. Wherefore this is a caution for vs, Eccl. 5.1. to take heed what we vtter before God, for He is in the Heauens. And in another place: We must looke to care feet when we enter into Gods house. For God is not only a Father, but such a Father that we have to deale withall in Prayer: ne so eminent, and so high sisted vp, that he is as high as heaven, therefore we must labour anuch as may be,

Gen. 18.2 to be abashed and fall down before hime So Abraham, Gen. 18.2.
Gen 32. To Bowed himselfeso the ground, So Iacob hambled himselfe, Gen. 32.
Rudinium 10. To this purpose Rudinium in his History upon Gen. 24. faith in Gen. 24. thus: If Rebekah rode upon the Camels amongst the servants, but when she came into the presence of Isaac, she lighted down from the Camels; so must we do, how so ever in the world we beare up our heads about our brethren, and are bold and carelesse when we

are

are to deale with men; yet when we once come into the Lords presence, and are to deal with the Lord of heaven and of earth, we must all come downe from our Camels, be as humble, lowly, and bafe in our own eyes as possible we may I fa man would conneigh Water water from a Fountaine, if he lay his Leads too high; that is, be conucigh. not dejected in spirit, floup in humility, be not low in the Lords ed, fight, he shall be defeated of all the bleffings and comforts that he lookes for, so that it must be our care to come into the Lords prefence, with albrenerence, feare, and humiliation is consolf and

But here the Papifts do fo dazle mens eyes with the greatnesse of God, that they run beyond the marke on the other side. faying, that finfull men must not be so bold to approach and come to Gods presence, but they must send afarre off, and send in others to be fuitors and mediators for them. But our Saviour Christ thewes ve that all this high Majestie of God must not drive or chase ve from his presence, but it must onely qualifie ve in our comming ynto God, that we do not rudely and bluntly suff in before him, but that we come humbly and submissinely into the Lords presence abieching and casting downe our felites, as before a power greater then all the power of this world. It is a distinction that one hath of two forts of Humility: Humilitas Immediata, O Humilitas Accepta.

It was a kind of Humility in John Baptist, when he refused Christs offer, Matth 3. 14. laying, I bane need to be baptized of Mat. 3.14. thee, and commest thou to me? but Humilitas accepta, was in Christs acceptation, that he would have it fo; and answered him accordingly. So it was humility in Peter, lob, 13.8. when he faid, John 1.8. Thou shall never wash my feet : but Humilitas accepta, when Christ was content to do it. So in this case it is a kind of Humility, when we can fay, O I am a finfull man, I dare not be so bold with such a power; but Accepta Hamilitar, tels vs. we must do it, we must come at the Lords bidding, at his commandement. So that this glory of the Lord must not drive vs from him , but we must some of our schies, and to him alone, and that with feare and rev into the prefence of Gods as the great sons au

The fourth affection that must be yied in prayer, is, That we mult come with elemation of our hearts and minds at high as Heaven. Affection For feeing God is in Heaven, our affections must never stay till of Prayer. they come as high as Heanen, where God is. And so oft as we

·Sail 7

pray, to oft in our thoughts and in our minds we must rise higher then the clouds, aboue Sun and Moone, and all the Stars. Elias his ftory flews, that he was caried in a fiery Chariot into heaven, eyen fo must we by prayer be transported out of this world to be pred fent with God in the highest heavens. It was a signe betwirt David and Ionathan, when he shot his Arrowes, that if any of Arrowes. them fell short, there was no danger in it, &c. So it is not with our affections, if they be fhort, and not elevated and caried up as high as Heauen, there is great hazard and danger, what the Lord will not accept nor regard them. Thus have we seeme, with what affection we must pray. In Faith, in Loue, with Reuerence, with Elevation, spanners of bloc of so for slaes near thorn 1863

> Met ere we come to the Petitions, we must consider certaine duto be faitors and mediators for them. resofthem that pray.

> to First, we must labour for the grace of adoptions For how can we

Duty of pray.

Act 5.4.

truly call God Father, if webe not his children d Alas, what do them that we otherwise, but so oft as we pray vnto God, so oft continually we do lie in the cares of God. It is like the aggrapation of Ananias his finne, Acht 14. Thou haft nor lied voto man, but voto God. So if we come vnto God in prayer, and call him Father, and yet be nothis children, the very same may be said of vs, &c. Then you fee now, what great cause there is, that every man should labour for this grace of Adoption in himfelfe, to repent his finnes, to lay hold voon the promises of the Gospell, to be renewed by the Spirit of Chrift, that we may truly call God Father, because now we have his true Word; if we bo his children, he is our Fathers Yea, we may the bolder go vnto God; and challenge him of his promife, according to that comfort in Hofen, after to many threat-

Hof 1.10. nings, Chap T to Tour sche former of the lining God &c.

The lecond Dury is That we must labour to be per waded of the fatherly care and lone of God comards we that we have a Father in Duty. Heaven, one that doth respect and regard vs. And so what soeuer our estate is in this world, though neuer so poore and meane, yet to thank God, that we have our honour with the Lord, we may come as boldly into the presence of God, as the greatest King.

Mal 210. Prince; or Monarch of the worldy as Man 2 For Hand we not all 1 loh.3.1. one Father? and 1 lohes at Behold what tone the Father bet formed on vi, that we fould be called the former of God! fo that as I fay, it is our honour, comfort, and happinelle, that what effate focuer we be of in this world, yet we know, that he who is the father of Kinge, is our gracious and good Father, by the meanes and merits of lefter Christ.

The third Duty is, that feeing God is our hather, Weendeanour to malke worthy of such a Father; that we do not dishonour and Duty. difgrace him by our finnes, 1 Pet. 1.17. And if you call bim Father, 1 Pet. 1. palle the time of your pilgrimage in feare. Thus if we proclaime 17. God our Father, then our care must be to walke worthy of him; it is the blame that God layes vpon the lemes, ler. 345 Thon haft faid Icr. 2.52 thou art my Father, and yet thou doe'st enill more and more, &c. So when men will call vpon God as a Father, and yet have no care to please and obey him, to do his will, and honour him with a true heart; Ohow shall this one day light heavy vpon their hearts. howfoeuer we do not feele or regard it in this world. Thus then. if we call God Father truly, carrie in our hearts a fetled purpose neuer to offend him, howforuer our owne weakneffes and trailties put vs by; yet the end of our life must be, that we walk worthy of fuch a Father, that is, string with flesh and blood, as farre as possibly we can, to line in holinesse and righteoussesse, to come to repentance and compunction of spirit; every day to renew our Couerant, for the amendment of our finfull lives. I sale very

Hitherto of the Preface or entrance into this Prayer, the vie of Ufe all may be, first, to reioyce in it as a goodly bloffing, that God would vouchfafe to be a Father to fuch as we be; especially men fo filly and meane in the eyes of the world a vecondly to comfort our felues in this, that what efface or condition focuer we be of. yet to thank God that we have a heavenly Father, one that referues a Kingdome for vs, greater and better then this whole world. So much for the Preface: now come we to the Petitions

the may have his glory and hone. If who were

The sector of the Potentian. 2 The deleganter of the owns corruption less. a comparto ota frecial con con or in for ind and it first soft sorta, state a solar batter

as they lie in order.

TO THE TITION. God any hone his bosom, or where he or man sada cally henc his account, in the certificity of the



Our Father which refin Meaner.

I. PETITION.

Hallowed be thy Name.

Hey be fixe in number, whereof the three first con-

The last three, Our corne good have 10000 most

In the three former, the first prayes for the glory of God init felfe: the second and third pray for the

mean as of his Glory.

First then we pray for the glory of God in it selfe, that the Lord may have a holy Name amongst vs. The Name of God is Meaning, most holy init selfe, But we pray that it may be boly untown, that we may give the Lord glory and honour, which is his due; as God is a most excellent and most high power of himselfe, so we pray that he be so taken and acknowledged all the world oner; that the whole world may be ready to stoope and yeeld to she excellent and eminist power that is in God. This I take briefly to be the sense and meaning of this Petition (Hallowed be thy Name,) that is, Lord that thy Name may be holy in the hearts and mouthes of all men. In the Petition we are to consider three things.

I The order of the Petition.

2 The disconery of our owne corruption in it.

3 What be the speciall graces we pray for.

The order is such, that the first thing prayed for, is the glory of God; that he may have his glory and honour, whatsoever become of all other things of this world: this is the thing we must all care for, that God may have his honour, may be respected, regarded, loved feared, &c. whatsoever become of all things in the world; which may teach vs two things.

First, that there is nothing that we must more desire then the glory of God:

Thing prayed for, the glory of God.

Lesson.

God: We must be contented to let all go for it, lay downe our liues for it, whatsoever become of vs, how soever despished and abused; yet if God have his glory, be esteemed and regarded, it is well. For, we see we are here taught to begin all our prayers with the desire of this, before we pray for daily bread, yea, any thing els belonging to our selves; Yea, (as one saith) Before the Kingdome of God, we pray for the glory of God: to shew, that if we could redeeme the glory of God with losse (I say) not of our owne lives onely, but our owne soules, we must be contented: I could wish my selfe to be separated from Christ for my Brethren, &c. as if he Rom. 9.3. should say, if God may have any glory by it, then I could be contented to redeeme his glory with my life, nay, lose my part of eternall happinesse: as Moses wish'd, rather then God should be Exod. 32. dishonoured, to be blotted out of his Booke.

Secondly, That we must preferre the glory of God before all other things in thu world. And what end we feek, labour for, plead for, Lesson. defire, or trauell for, we must remember in all to preferre God aboue all, fo that howfoeuer we can be patient and quiet in other Cases, yet when it c mes to the Case of Gods glory, then we must begin to rouze and flirre up our felues, fo as to have all our affections inflamed in vs: as Eliah, I Kings 19.14. foas to fay to our selves. I have been zealous for the Lord God of hosts. So did Hezekiah Isa 37.34. when Sennacherib had fent him a railing letter, he went and opened it before the Lord, as that which more touched him, when the Lord was dishonoured, then when his kingdome and life was threatned. So Christ himselfe that patiently heard all the rest of the Deuils temptations, yet when he came to take the honour from the Lord, then Christ begins to rouze vp himselfe, and chide him, Anoid Satan, It is written, Thou Shalt wor Ship the Lord thy God, Mat 4 10 and him anly shalt thou forme; thus even against the mightiest, we must stand out for the glory of God. How lamentable a thing then is it for wicked men, who can let the glory of God be troden under foot, and suffer him to be despised, dishonoured and blasphemed from day to day, and yet let it passe as a thing of nothing: O how shall we be able to answer this another day for give an account for it, when God shall come to judge vs for our sinnes? We see in the whole course of Scripture, God is alwayes more ready to stirre in our cause, when the matter concernes vs, then when it concernes himselfe. So dealt he by Cain : The Lord let him go for the Gen 4.7.

wrong

wrong he had done to himselfe for his bad sacrifice, for his hypocriticall worship; but when he began to maligne his Brother. then faid God vnto him, What haft thou done? The voice of the Brothers blond cryeth unto me from the ground. So dealt the Lord

Excd 3.7. by Pharach, he was contented to put vpall the iniuries against himselfe; his Idolatry, his blasphemy, and such like: But when he began once to stirre against the Church, and the Lords people. then the Lord opposed him, and when he would not desist from his craelty, at the last he drowned him, and all his host in the Red Sea. Now if the Lord be thus ready to shew himselfe, and stirre in our cause, then ought we to be much more ready, and rouze vo our selucs to stirre in his, against all oppositions whatsoever.

couery of our corruption.

The second thing considerable in this Petition is. The discovering of our corruption in it: that is, a neglect of Gods Name and an immoderate care of our owne: for when we pray, Hallowed be thy Name; there is a fecret opposition betweene our name, and the Name of God: we be all too carefull of our owne name, to deriue the credit and glory of things to our felues: but Lord teach vs to glorifie thy Name about all, and before all. Gen. 11.4. We read that the people built a Tower, whose top might reach to Heaven, and all to purchase to themselves a name, but not at all to get any Name vnto the Lord, or inlarge his glory : but for the in-Dan. 4.30 crease of their own. This did Nabuchadnezzar in his pride aspire

to: Is not this great Babylon which I have built for the boufe of my Kingdome, and for the honour of my Maiestie? So that I fay, this is our owne corruption that we so neglect the Name of God in his glory, being fo carefull of our owne. Thus the Lord complains of his people, Hag. 1.3. That they built houses for themselves, went into the woods, fetch'd home timber, squared it and carued it, to make houses for themselves, but left the house of God vabrilt. So it is with vs in this case, we can build vp our owne names, do any thing to grace and honcur our felues, but not one amongst thoufands thinks of advancing of the Name of God: thus do we all lean too much to the corruption of our Nature; but oh! why do

not the thoughts of Danid come into our minds. See now I dwell in a house of Cedar, but the Ark of God dwelleth within Curtains. Sofay thou. I that am but a worm, dust and rottennes, I that am but a bulrush in regard of the Lord God, I have my glory in the world, I am esteemed and regarded, as if some body; but what care have I

of

of God? must God glorisie himselse, or not have glory? He that is so glorious, and assordeth all the blessings we enjoy, shall not he be regarded? He that is the Fountaine and Store-house of all things, the glory and beauty of vsall, should not his ever-glorious Name be praised and glorisied? Thus we should learne to take notice of this corruption in our sclues.

The third thing to be observed in this Petition, is, The graces

that we pray for.

1 That we may glorifie the Name of God.

2 That others may do it.

3 That though both should faile, that yet the Lord would

maintaine his owne glory.

Concerning the first, we pray here that we may glorifie the I Name of God any way whatsoever, that he may have some glory Grace we by vs: which must be three wayes.

I In our hearts.

2 With our mouthes.

3 In our lines.

For the former of thefe: fee I Pet. 3.15. faith he, But fantlife the Lord in your hearts: For the second, we have Rom. 15.6. where the Apostle exhorts them with one mind and one month to praise God: for the other, see I Cor. 6. vlt. faith he, For ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods. First, We must inwardly acknowledge that all things come from God, that we neither have, or can receive any In our thing but at the hands of God; we must therefore love and feare hearts. Him, trust in Him, praise Him, and submit our wils to his will:and thus we pray that we may glorifie God in our hearts, when we acknowledge all the power in the world to be nothing to his: all the wisdome and lone in the world to be nothing to his wisdome and loue: when we do labour aboue all things to keepe the Lord to be our friend, not regarding who foeuer bee displeased with vs, whosoeuer be against vs, whosoeuer rageth and stormeth, when we see God accepteth of our zeale and piety towards him; which if wee pray for truly, then are wee fure to glorifie God in our hearts.

Secondly, we glorifie God with our mouthes, both by speaking reucrently of the Name of God, and by confessing the Lords wish our dome, goodnesse, and instice in all his workes: for although the Shepheards Shepheards.

Luke 2.20 Shopheards were abashed to find Christ in a manger, the King of kings in so poore an estate, yet they returned to their flocks and folds, and praised God. So must we do, whensoeyer we have heard of Gods goodnesse, or tasted of his mercy, we must returne home to our houses, (as the shepheards did to the fields)acknowledging the Lords kindnesse and mercy in it. Yea, what cuer chance, though it be loffe and correction, yet we must fay as lob did in the midft of his troubles: The Lord hath ginen, and the Lord lob i.vit. bath taken away, bleffed be the Name of the Lord. Sothen this is

that we pray for, that of all other things we may give glory vnto God: according to that admonition of the Angell, Renel, 14.7. Feare God, and give glory to him; for the houre of his Indgement is come, and worship him. And againe, Ren. 19.7. Let vs be glad and reioyce, and give glory to him, for the mariage of the Lambe is come. So that whatfocuer is laid vpon vs, what change of estate focuer the Lord fends, we must give the glory to God, and confesse with

our mouthes, that he is worthy of all honour.

In our lines.

Thirdly, We must glorifie God in our lines, that we may so live, as the Lord may have glory and honour by vs, and no difgrace, for our good life is an honour to the Lord, as Christ himselfe faith, Mat. 5.16. Let your light fo fine before men , that they may fee your good works, and glorifie your Father which is in heaven, &c. So I Pet. 2.12. the Apostle saith, And have your connersation honest among the Gentiles, that they which speake enill of you, as of enill doers, may by your good works which they shall see, glorifie God. So must we pray, that we do not diffrace the Lord by our finnes, but live fo as the Lord may be honoured by vs. It is for this purpose a good medi-"tation which one of the Fathers hath: God (faith he) thus " heakes unto a sinner: O man, if thou hast no care of thine owne cre-" dit and lafety, yet have a care of mine, Thinke man that I am disho-" nonred by thy finne; for if any disprace or shame thereby rest upon thy " selfe, much more upon me whom thou oughtest to regard: but if theu " couldeft fo put it oner with iollity and carelefneffe, yet is God difgraced by it: therefore O man, though thou neglect thy selfe, tender my " glory, deface not my bonour. Thus it is cleare, as our good life honours God, so our ill life dishonours him: as Rom. 2.24 saith the Apostle, For the name of God is blash hemed among st the Gentiles through 704. O then! let vs all take heed of this, that we tender the glory of God: let vs pray that we may foline in this world, converse here

here amongst'men, that the Lord may be honoured by vs, and not dishonoured by our grosse and presumptuous sinnes.

For our helpe herein, There be three things which may quicken Things to

vs to this duty and care.

First to consider, that all the creatures doe glorifie God in their our case kinde: as the Psalmist speakes. The Heavens declare the glory of Gods God, &c. So in the Revelation, it is written of all Creatures; that all they which are in heaven, and in earth, &c. And the foure heasts said Amen, when glory was given to the Lord. Therefore now see-psal. 19.1. ing that all Creatures not onely most noble, as Angels and Spirits, Reu. 113, but the very lowest and meanest, yea, the insensible Creatures give and 14. glory to God in their kind: oh how great shall our sinnes be, and how much our wickednesse aggravated, if we doe not care to bring glory vnto him! O with what gladnesse should wee perswade one another to this dutie, that seeing there is no creature, but in his kinde, doth in some measure set out the glory of God, how ofte should ma much more meditate the & practise the same?

Secondly, to consider, That if we glorifie God, he will glorifie vs, we cannot be so ready to set out the Lords Name and praises, but he is more quicke to requite & exalt vs:as it is written, I. Sam. 2.30. For then that honour me, I will honour, &c. They who despise me shall be despised. Unto which we may vie the words of our saniour, in that solemne prayer, lob. 17.4.5. where he thus (among to other arguments) prayes for glory. I have glorified thee on earth, I have sinished the worke which thou ganest me to doe: and now glorifie thou me, O Father with thine owne selfe: with the glory that I had with thee before the world was. So that when we have glorified God in the time of this life, then may we assuredly expect that the Lord will glorifie vs at the day of death: but if we have no car to glorifie him in this world: how can we be perswaded that he will glorifie vs, after our departure hence.

Thirdly, to consider, That God wil severely punish the contempt of his glory: for there is nothing in this world that he doth more tender then his glory. For which he commanded his people thus, Thou halt not give my glory to another. Yea, see for neglect of this duty, how severely he punished his people whose carkasses all perished in the wilderness because they did not ascribe and give glory to the Lord. Yea, the hand of GOD sell vpon Moses and Aaron, because they failed in this duty:

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Becanse

Because (faid hee) you did not sauctifie me in the eyes of the chil-Num,20. dren of Ifrael, you shall not bring this Congregation into the land that 12. I have ginen them. Thus if God will so seuerely punish the neglect of his glory in his owne deare children and feruants. how shall they escape that are not so deere vnto him, and vet are much more faulty in the fame Kinde.

Part of this Petition.

The second part of this Petition, is that as wee pray that wee our selues may glorifie the Name of God, So we pray that others may doe fo alfo. That the whole world may know and acknowledge the Goodnesse, Mercy, Wisdom, Power, and Greatnesse pf. 96.7,8 that is in God. So we are exhorted to doe by the Prophet, Gine unto the Lord (the families of the people;) give unto the Lord glory and power, &c. Gine unto the Lord the glory of his Name, &c. ler. 23.16. faith he, Gine glory unto the Lord your God, before he bring darkenes over the land &c. So that it is cleere, we must not onely glorifie God our selues, but also be carefull that others especially fernants and children vnder vs, doe the like : as we reade of lob, that because he was icalous of his childrens actions, he

Iob.1.5.

19.

offered facrifice for them : and the Lord himselfe faith of Abrabam, I know that Abraham will command his houshold to ferme me. Wherefore let vs cast vp this account with our selues, that if of duty and conscience we serve God; it is likewise our duty to Gen. 18, prouide that our children and servants doe the like. Ye shall find many men that put away their fernants because they be idle, flabborne, carelesse, and false vnto them: but where is there one that puts away a seruant because he is a swearer, a blasphemer of the Holy Name of God, a prophaner of the Sabboth, &c. Thus shewes that we have more care of our owne workes and profit in particular, then of the Lords glory. But true Christians should take another course, and pray, that about all things. the Name of GOD may be Hallowed all the world ouer: being diligent withall, that all vnder their charge and gouernment do the like also. Againe, we pray in this Petition, That though both doe faile, yet that the Lord would wantaine the cause of his owne plory. This shewes a fincere true affection to the glory of God, when we are contented that the Lord should doe that which is for his owne glory, howfoeuer the matter light heavy voon

lob.12,28 our felues; as Christ faith, Father glerifie thy Name, fo fay we: Lord shough it be by death, though by my extinction, abolifting,

though

though I suffer all paines, though I indure the greatest misery that may be, yet gloriste thy Mame, whether in life or death. Thus when one can be contented to be exposed to all the mischiese in the world, all the shame and disgrace that may be, to set forth the honour of God, if he may be gloristed by the same; this shewes that such haue a desire of the glory of God, and that this sincere affection commeth from the Lords mercy, being powred into our hearts by his blessed Spirit whereby we can effectually cry out: Hallowed be thy Name.

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2 P E



2. PETITION.

Thy Kingdome come,

Petition.

on.

Nthe former Petition, we are taught to pray for the glory of God, which is preferred before the Kingdome of God, to shew that all our care must be for Gods glory. Now in the next Petition we are taught to pray for the meanes of his glory; that the Kingdome of God may come, &c. for then indeed

God shal have his glory, when looking for the Kingdome of God it comes into our hearts to inable vs to performe his commandements, and that wee be alwayes ready to doe his will: for vntill it be fo, God shall have little glory or honour amongst vs. so that first we pray for the glory of God, and then for the Meanes of his glory. It is the error of the world to defire the End without the memer. The glory of God (which is the End) they would have: But the meanes of his glory, which is the Kingdome of God, to come, & his will to be done, this they care not for. The wicked lewes, Ifa. 66.5. could fay, Let the Lord be glorified, which is spoken of all those who be worshippers of the true God. So the Pharifes, John 9.24. Were contented to fay vnto the blindema, Gine glory to God, but they would not allow of Christ the meanes of their faluatio: for, faid they vntohim, we know that this man is a sinner: whereby it appeares, that the comon course of the world is to desire the glory of God wthout the meanes of his glory.

In this Petition also we may observe three things.

First, whe we pray that the Kingdoe of God may come; It is in opposition to another Kingdoe that is already in the world : for the sins the petiti- of men: The Kingdome of darkenesse, and of the Diuell, which is a great & mighty kingdoe, & hath a nuber of proppes & pillars to vp hold it:as for the Kingdoe of Christ there be a very small copany to vphold it: but & kingdo of darknes hath a nuber of great ones to fustaine

fultaine it, whole swarmes of people in enery corner, one would wonder at the multitude, and at their conditions. For howfoener men will fay, I defie the dinell, and (acording to the custome) spit at him, yet as long as they doe the will of the Dinell, practifing workes of darknesse, there is no hope that by their indeauours they can advance the Kingdome of God; or labour that it should come vpon them. Doth not either ignorance or blindnesse eate vp their foules, fo that they bee either lyers, fwearers, adulterers, fornicators, couetous, drunkards, contentious, &c. wherein fo long as they continue, they be the very proppes and pillars to vphold and shoulder vp the kingdome of darkenesse and the Diuell. Thus it appeares the Deuill is a greate Monarch, because the greatest part of the subjects in all Kingdoes ferue him, be obedientto him & difobedient vato Godithey runne as the Apostle speakes; Eph. 2.2. After the Prince that ruleth in the agre, enen the spirit that now worketh in the children of disobedience. So 2. Cor. 4.4. It is faid, That the God of this world bath blinded sheir mindes, &c. For as God spake the word and it was done, faying, Lee there be light, and there was light : So the Dinell cannot fo foone fpeake the word, but by and by it Gen. 1.19. is done, by worldly men. He can no sooner say, let there be Light. an oath, lye, bribe, quarell, tashion, or wickednesse, but by and by some one or other puts it in practise.

Thus herules like a God in this world, a great pitty it is, that men should so bee deceived, for God will pull downe the Kingdome of darkenesse, and set up the Kingdome of his deare sonne. Yea, this kingdome must first be pulled downe, ere the House. other be erected. For as in laying a foundation, when one would build a new house, he first pulls downe the ruines of the old, fo must he first pull downe this Kingdome of the Dinell, ere that other of Christ be set vp. Wherefore here we pray against this kingdome of darknes that God would destroy it, for which Sea gaiat this day, there is great need we should so pray, because the ming. Kingdoe of the Diucl is like a Sea, which as Philosophere fay, gets in one place, if it loofe in another: So is it with it, looke how much it hath loft by a defection and revolt from Popery, so much hath, it (in a manner) got by the filthy finne of Drunkennesse, Irreligion, Pride Cotentions, and other foule finnes of this land: what need have we then to pray, that God would pull downe this King-

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example, by ill councell, by divers discouragements whereby they are affrighted from feeking the peace of the Gofpell : as Mar. 20. 21. when the blinde men cryed out on Christ, the multitude rebuked them, because they should hold their peace, so it is with vs in this world, how are we fcoft and derided, yea chidden againe and againe? If we ferue God in fincepity, and be zealous for the comming of his Kingdome. See it in the beginning, when the children of Wwel came out of Egypt, how were they hindred and stopped in their journey ? So whensoeuer wee shall begin to make after Christ; we shall bee fure of a many lets and impediments: like vnto the Pharifees in the Gospel, who were ready to answer the Officers and discourage the people from following after Chrift, faying, Do any of the Raters beloene in bim, but this poople who know not the Law? Thus it is with the whole fwarme of wicked men, who discharge men from the waves of God. Againe, we have too many impediments in our felues. Selfe

Impediments in our felues

lone, lone of the morld, of riches, honour, preferment, and fuch like, as it is fobe 12. 42.43 faid of many, that they beleeved in Chrift: but because of the Pharifes they did not confesse him, for they loued the praise of men more then the praise of God. But we must not doe so, for though we sit farr in darkenesse from letting in the light of God vnto vs, or howfoeuer wee feeme esclose vp our eyes from beholding the light, yet let vs not be fo contented, but pray to the Lord that he would breake through all these hinderances and impediments, and let downe his graces of mercy and love to amongst vs, by his grace, that this Kingdome may come vpon vs, yea, that we may do as the Palife man did, who brake through the roofe of the houle to come to CHRIST; Remembring t'at the LORD IESVS. brake through all impediments and hinderances, to come voto vs and fill vs with his bleffings: wherein we may further out me two things, that in Christs comming to vs, and our comming

Palfic man. him, a number of lettes and hinderances do concur ; yet he hath fo wrought by his Spirit, as we can fay, Thy Kingdome come; and, he fo ouercomes all as he will arlength fay vnto vs, Come yee bleffed of my Father, inheris the Kingdome presaned for you oc. The chird thing proped for in this Hiersion, is, That we pray,

1 For the Kingdome of grateunings vem bo O to stans

en . Forthe Kingdome of glery to sale and sale and Which two Kingdoes differ not innature, but onely in measure in this Peand in degrees : for the Kingdome of grace is nothing elfe, but a tition. beginning and inchoation of the Kingdome of glary, there being no way to attaine vnto the bne, vnleffe they paffe through the of ther. It is a common cultome of the world, that most men aspire to the Kingdome of glory and yet cannot endure the Kingdome of grace, how should they energetaine it, thinke you we that by Gods bleffing carebetter taught therefore fuff pray here for the Kingdome of grace, to be gouerned and ruled by the Lord here Definition in this world. But more particularly let vs fee what the Kingdome of the of grace isid namely, The Speciall power of Christ whereby be rules King and gonernes in the conficiences and foules of all his fernants dome of This is the Kingdome which we pray for that the Lard lefter grace. would fet up a Throne in our hearts to rule and gouerne in vsby the rule of his Spirit, Subduing and bringing under all our thoughts and consciences to himselfe. Now all men do outwardly speake well of Christ, thinke sure enough to be faued by him, but yet cannot endure to be guided and directed by the Spirit of Christ. but in effect doe what those wisked limes lay Luke 19.14 Wie will not have this man to resome outr ve. So it is with moft of the world, they can be content to heare of Christ as a Saujour, to have the Word preached, and to fee the Gospell flourish : but they will not have him recond frictly direct them in all their actions, referain them in their passions, and guide them in their lives: doing whatformer lemes good in their ownereyes. Yet ere we proceed.

of Here arifeth an Obietion as Luke 19.21. our Saniour fpeakes, Obiett. That the Kingdome of God is come already : how then are weedi-

rected to prayfor that which is come?

rillanferer in two respects of first Indis true that the Kingdome Ans. of grand is begun a ready, ther of ord we pray that he de is come to others to alfordiat it may come tows; that we may feele the power and effects of it in our hearts and lines. Therefore as Efau. Efau.

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Gen. 27-28. when he faw that his father had bleffed his brother Tad cob, cryed and roared out, Bleffe me my father, enen me atforthes muft we doe when we feethe Kingdome of God to come voon others. how God rules in them by his Spirit orders them in the trilines directs them in their confesince we Islav must pray that the fame grace of God may continually attend woon value and a

Againe, though the Kingdoe of God be come already, vet we pray

for an increase thereof, that every day we and others might feele the power of it more and more in our hearts and hues. For there is no man but feeles himfelfe, in fome forcandimeature bound and incl thrailed to the Temptations of finne. Holy Pauthimitelfe coplaines of this, I delight in the Law of God concerning the inner man but Ifee another law in my members, rebelling against the law of my mind. And furely the flate of the godly, are like wnto a man that hath been deadly ficee and nove is for on the mending hand, that he is peraduentare able to creepe abroad with a staffe vec

Sicke ma, not able to do the tenth part of the bulineffethat he fees he should. and at fometimes was wont to doe. Thus it is with the best of vs all, whilft we live here, though the Kingdome of Chrift be come amongst vs, yet had weenedd to pray, that it may more and more comeinto our hearts, that we may feele the fireneth and vigour of it to our endlesse comfort, and full recovery of our health in Christ. Yea, great reason there is why wee should thus pray for the Kingdome of Christ being that no Kingdome is comparable vnto his there being as much difference betwixt the Differencesand Kingdom of Christ and other Kingdomes of the world, as there is betweene Heaven and Earth and that for divers respects.

First, Inregard of continuance; for earthly Kingdomes howfo. Kingdom energhey begin in glory, yet by and by, both Lord and Crowne and Scepter, with all their glory falls into the duft But Christis a King for every and although he buto ware a Grown enofi Thorness ali others vpon earth, yet now he hathva Crowne loft lorying Heanen, and is in possession for ener. Of whose Kingdome there shall be no

end, as it is, Luke 1:72. Thesala sugar ish

Secondly, In regard of the fasiety of his Kingdome; For other Kings have but rule ouer the bodies, goods, and lives of their fabirets, at the fartbelt. Ban Christ the rules seguernes thevery hearts of them, and inclines their wills to affect pirituall graces, wherein the Kings of the Earth, can neither fatisfie themselves

nor their fubicets. Christ wil give vs Crowns & make vs Kingsalfo. Thirdly In regard of the right and laftice of it : For though other Kings being finners themselves, can bee content to tolerate much finne and prophanenes : vet Christis fo righteous & for intha King that he will tolerate no find manuflice what foeuep no movin Kings themselves; of whome it is faid. If a. 7 3.1 2. Behald a King fail rooms in righteoufneffe, and Princer fall rule in Indoment.

Fourthly, In regard of the frais and commedities of it: For other Kings receiped Tribute from their Subjects, but Christ gines a thousand things mode then hee receives; he takes away death and damnation with his left hand, and gives vs life and faluation with the right hand sto both hands are full of bleffings, and flore

vs abundantly to the Supplying of all our wants.

Fifely, In regard of administration and temployment of it sufor other King safrer they have entredicato their Kingdomes, com: monly fir still goe little, live at case, or at least, steke by all oreance they can to maintaine the pleasures of their lines, and give themselves to quietnesse. But our Saujour Christ doth most mightily rule and gouerne all things for the good of his ferunts watching over them to doe them good, night and day at all times and in all places, prenenting them with mercies, and working all his workes for their good : great reason it is therefore, that we should pray for the comming of his Kingdome.

Yet we must further know, that we doe not onely pray for A further the Kingdome of grace : but alfo for all good meanes conducting and the Petileading onto it, for enery thing that may incite and helpe to the tion. Kingdome of grace among it vs. As for good Magistrates, Minifters, a pure right wfe of the Sacraments, holy discipline of Christ In the Church for the good government thereof, and for every thingthat may farther this great work of God among t vs 50 24 200 Life inclusion Saint Paul wils that Prayers bee made for all mendand for Kings and Princes, and for all that be in authority That wader them we may line a godly, peaceable, and a quiet life. And Christ himselfe. Math. 9. 38. commandes prayers to be made. vato the Lord of the Haruest, that he will sed forth labourers vato his handelt. So you fee it is our duty to pray for all the meanes which may adhance this Kingdoe. Worldly men can fay, they defire that the Kingdome of Christ may come, though they care not a

ruth for Heaven or newnesse of life, for the Word, or Saints, or

fincerely

Ministers

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Ministers or Holy orders of Christ, without which there can be no Kingdome of Corist amongst vs. It was not onely a tyranny Exod. 7.7, in Pharaph, to take away the fraw from the people, but also when he had so done, to dequire of them the whole tale of Pharaoh Bricke, as formerly. So it is the madnesse of the world they take away the Word and the Sacraments, the holy government of Christ, and when they have thus done, yet they thinke to have their whole tale of Bricke: as much Patience, Loue, Humility, Faith Obedience Sobriety, Temperance, and the like, as if all the le gracious and good meanes were entertained amongst them. But we must remember what the Scripture faith, where abere is no visit on there the people perish Therefore when souer we fettle our selues to remaine any where: as little I face faid to his father, when they Pro.29. went vo to the Mount Mariah : Behald the wood and the fire but where is the offering? So should me fay whereforder overgoe to dwell. Lo here is a Church, good ayre, a good house, meanes eu nough to increase wealth; but where is the Preacher? and the Ifaac.

Gen. 22.7. meanes of grace, for the faluation of our foules. and hup of asolal . Therefore feeing we ought, and must pray Thy Kingal me come,

Let vs pray vnto God often, that he would rule and raigne in our hearts, fo by his holy Spirit; that finne may no longer rule visitor we be ruled by our felnes, but that God would rule & guide vs in al our wayes, fo that in all things we may be ready to submit our felues to the holy government of God as Saint Pantiwrites, That the peace of God may dwell in our hearts plenteouffgiand with David that God would guide vs vnto the day of death : and then this will bring great toy vnto vs, as Zephaniah speakes, when the King of Ifrael is in the midft of vs, then we shall see no euil. And withallelet vs often remember to pray, that there be no want of gonernment, but that God by himselfe may rule and reigne in vs. that though the world love loofenesse, and cannot endure this

Colo 3.35 Pfal. 48. kingdome, yet we may be plyable and yeelding to be inled by it. Zeph 3.15 For as the blind man is best and safest, whose eyes being shut fol-

lowes his guide : fo is every Christian when they disclaime their owne wit, reason, and wisdome, and are ruled and guided by God in all things. Yea, the people of God never thinke themselves bet ter then when they be vinder the gouernment of God and hib. mit wholly to his will, and in fo doing, let vs not be discouraged for our weakenesse and wants, for if wee indeanour to doe this matter is fincerely

fincerely, grace (which at first in vs is like feed, because it must grow; not like straw, which cannot increase) will grow from a little, to greatnesse of stature and proportion in time.

Now there be three Motines to mone vs to this fubiellion to the will of God.

The first is if we will ner have God to be our King, we shall be fubicats and fluwes in a worfe Kingdome as the Lord speakes by Moles, to perswade them to admit of Gods Kingdome: Because thou baff not ferned the Lord thy God with soffilneffe and with glad- Deut. 18. neffer of heart, for the abundance of all things, therefore that then ferne 28. thine enemies which the Lord & all fend against thee, in honger, shipft and in nakednesse, and in want of all things. So the Lord threatens his people with captiuity (2 Chron 1 3. 81) for their finnes, laying, Neuercheloffe, ye hall be his fernants, that ye may know my fernice, and the fernice of the Kingdom: sof the Countrey: So that it we will not be Gods feruants, we shall fure be subjects and slaves vnto a tyrannous kingdome, a kingdome of many Lords: of which a Ambros Father speakes, Ohow many Lords have they! &c. For, if God be o num not our King, then every foule luft, finne, and temptation will be multor haour King to rule and gouerne vs at their pleasure. Therefore it is bent Domibest to fay with holy David, Lord I am thy fermant, &c. So I nos &c. would have every good Christian fay, I have no Lord to rule oner me but lefus Christ: Come Lord and poffeffe me for thine owne.

Secondly, Because of the comfortable fruits thereof, Paul fayes of this Kingdome, that the fruits thereof are Righteousnesse. Peace. Iov in the Holy Ghost; so that there is much comfort for a man to liu: in this Kingdome. We fee that all the people of God who most, or at all yeelded to Gods governement, to set him high in their hearts, they alwayes passed so much the more comfortably their time in this world. And againe, the more any of them withdrew themselves from this government of God, they became alwaves the more diffressed and miserably perplexed with troubles and dangers. So Danid faith, As for me, it is good for me to draw Pfal-37. neareto God. So Hoft 2.7. the Church is brought in thus refol-vit. uing, I will go and returne to my first husband, for at that time was I better than now. So must we fay when we have gone astray; It was much better with vs. when we dwelt under the gouernement of

God.

City.

God, therefore we will returne to that good gouernment againe. A Tenant A Tenant, you know, as long as he payes his rent, and doth fuit and feruice to his lord, all is peaceable and quiet with him, no body can molest him; but if he deny to pay his Rent, and do no fuit or feruice to his lord, then the Bailiffes will be busie to arrest and straine his goods, yea many times to ceaze on his body: Even to as long as we pay the Lords Rent, acknowledge his gouernment, be ready to do fuit and feruice voto him, to long we shall find all peaceable and quiet; but if we faile in our duty, then must trouble and mifchiefe come upon vs. fo @ do nato od an viz show and or whater

Thirdly, Because the Kingdome of grace is the only rondway to the Kingdome of glory; no man when he is dead can come to raigne with God, valette God first raigne in him, being slive in a ca in nake inelle, and in wine of all things. So the Lordhow aids

We fee no man can enter into a City vnleffe first he paffe through the Suburbs thereof. So Heaven is the great City of the Saints, they all seeke and aspire to: the Kingdome of grace is the Suburbs thereof, by which we must passe therefore there is a new ceffity to be in the flate of grace here, ere we can hope to raigne with God in glory hereafter. A the Long that O sould of topical

The next thing we pray for in this Petition, is, For the Kingdome Thing we of glory: that God would make an end of the Conflicting daves of finne, and haften the Kingdome of his deare Sonne, the Kingdome pray for, is for the of glory. So the Church prayes: Returne my Belowed, and be like kingdome a Roe, or a young Hart upon the Mountaines of Bether: So in the of glory. Cant. 1.16 Revelation, Come, Lord Iefus, Come quickly; and Saint Paul shewes. That all the Creatures do groane for this happy day of Reu. 22. Christs appearance: So that here, in the second place, we pray that Rom. 8,22 the Lord would abolish and darken all the Kingdomes of this Impertiworld: amongst whom the holy Ordinances of God appointed nent. vnto them for peace, are abused to their condemnation. So in Dan. 4.8. Daniel, this Kingdome of Christ is compared to a tree, vnder the shadow whereof the beasts of the field might rest, and the birds of the aire find shelter; therefore the Apostle sayes, it is ordained of God, fo that though we have no cause to murmure or grudge at the kingdomes of this world, but to thanke God for them, yet we must know every state hath his abuses, and so have these. But Lame as a lame man in a garden, though he cannot do that worke which man. one that is perfectly able to walke can do, yet he fernes, and is vie-

full to speake, direct, and fray away birds, keeping much annovance from the fruit thereof, which other wise might be lost. So it is with worldly gouernments and states, though they be not fo well ordered as they might bee, yet no body can deny, but they fray away enemies, many dangers, and many rauenous birds that would elfedeuour vp the fruits of our labours. Therefore we pray not for the Kingdome of Christ in any detestation to these earthly kingdomes, but onely because we preferre the Kingdome of Christ before them. We thanke God for the Kingdomes of this world, but we would much more be thankefull for the Kingdome of Christ. As men that vsea Coach to bring them to a A Coach. house, as soone as they come there, send away the Coach, as ha. uing no more vie of it: So the Kingdomes of this world, be but as Coaches, helpes and furtherances to transport and carry vs to a better Kingdome, the Kingdome of Christ: where being arriued, farewell all the Kingdomes of the world.

The reasons why we preferr, and especially pray for the King- why we dome of glory are divers, First Because in these earthly Kingdomes; pray espemost of vs are subjects and inferiours, but in the Kingdome of glo-cially for ry we shall be all Kings, no King in the world can be so glorious, the kingbut the poorest and meanest Christian there shall be as glorious Glory. as hee: as Christ speakes, Math. 19.28. Verily I fay onto you, that ye who have followed me in the Regeneration, when the Sonne of man shall six in the Throne of his glory, yee also shall six upon twelve Luke, 22.

thrones, Indoing the twelne Tribes of Ifrael.

Secondly, Because many grievances and annoyances are in these 50. earthly kingdomes; cuenin the best of them, some Gall mingled with Honey fome Aloes with the Manna, tome bitternesse with the fweetnelle of them. Therefore as the people could fay of Salomens Kingdome (which was one of the best) that it was but a yoake, and too heavy for them to beare: so the best is but a yoake, and many times a heavy yoake too, but in the fweet Kingdome of Christ, there shall bee nothing offensive to vs : Math. 13. as it is faid of the Angels at that day : And they Ball gather out 41. of his Kingdome all things that offend, faith our Sauiour. So it is Bees. faid, There hall be no more forrow. Bees we know bee driven from their Combs and Honey with a little smoke; cuen so the vexations, puthers and smoakes, which we find in these earthly kingdomes, should make vs long for that happy Kingdome of Christ

Thing we

pray for.

Renel.o.

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Christ, wherein there shall be nothing to annoy vs.

Thirdly, Because earthly Kingdomes, they yeeld us peace and granquillitie, but for a time onely; for either they end or we end, and fo all comes to nothing; But our happinesse in Christs Kingdome shall be for euer and euer : for when we have lived a hundred thousand thousand yeeres in the ful enjoyment of it, we have more and more & more ages without end to possesse it: therefore Heb 12.28. it is called a kingdome which cannot be shaken; good reason then have wee whose eyes he hath opened to behold this kingdome, to pray especially and groane for it.

Now there be two wayes, whereby the kingdome of God

may come vnto vs.

1 Generally, at the day of Indgement.

2 Particularly, at the day of our owne death.

We pray for both these: First, that God would bee pleased to fold vp the times, make an end of this world, haften the great comming of his deare Sonne : Thus the Saints cry vnder the Altar; How long Lord Holy and true, doft thou not anenge our blood on them that dwell on the earth? We know this kingdome of Christ cannot come, but first there must be a dissolution of this world, when all the glory thereof must turne to nothing: (as Peter speakes) The Earth and all the workes thereof shall be burnt up. God 2.pct.3.10 forbid therefore that the world or any thing in it should make vs loath to come to Heaven: rather let vs be contented to fuffer the loffe of all, so we come thither to enjoy this happy and bleffed kingdome of the Lord Iefus, for which we are commanded to pray. Which as we pray for fo must we be carefull to fir and prepare our felues for it, that when it commeth, it may come to our comfort, we all pray, Thy Kingdome come. But know, O man, if thou haft not fitted and prepared thy felfe for it, if thou doft live in thy finnes, if thou haft had no care, nor regard of reconciling thy felfe to Christ, for thy faluation, if thou hast not beene throughly washed ouer and ouer in the blood of the Lambe; Oh whensoeuer this kingdome comes, I foretel thee in the Name of the Lord it will come to thy cost, to thy ruine and vtter desolation in the day of Christ.

> Therefore consider of this al ye that line in known sinnes without repentance: yea, pray (I fay) that the Kingdome of God may come & oh, what have you to doe with the day of the Lord? This

comming

coming shall be forrow, woe, consusion, darkenesse, may, Blackeness of darkenesse, & tempest vnto you for euer, & rejection from the presence of Christ: but if you would have comfort of Christs comming, liue well and be prepared for it with the wife Virgins,

hauing Oyle in your Lampes, and your Loynes girded.

Secondly, we pray that though this generall comming, be dedeferred, yet that by death as by a close doore we may be let in into this Kingdome. So that whereas the men of this world desire nothing more then to line still here: hang as it were, vpon the pleasures of this life, sauour nothing but of earth and earthly contentments: the true mortified Christian professeth another thing, he desireth to leaue all and goe home to Christ, as soone lob 14.14 as may be; So Iob, If a man dye, shall be line against All the dayes of my appointed time will I waite till my changing shall come, & c. and Paul, Philip. 1.23. professes, I desire to be loosed, and so be with Christ, which is best of all.

It is true indeed, that no man may defire the day of death out Respects of discontentment with life, because of the troubles and crosses for death, of this world: It was longs fault to doe soe; yet in two respects,

oue may pray for death, yea his owne death.

First, That we may make an end of sinning and offending GOD, that wheras he every day breakes out in the dishonouring of God which vexes and grieves him, he may pray the Lord to shorten these dayes of sinne: with abaitment of our dayes, so sinishing our offences, as Saint Paul does: O Wretched man that I am, who shall deliver me from the body of this death?

Secondly, That we may enjoy the bleffed fruition of the presence of

God, as his holy Angels doe.

Moses you know, defired but to see the backe parts of God on the holy mountaine, for hee could not see his face and line.

If Moses so desired but to see a glimpse of his glory, as it were through a creuice or a chinke; how much more excellent will be the shining of his face in full glory? therefore because enery day we line in this world, we lose a day in Heauen, as detained from him, who is our true life indeed: we may therefore pray, that assoone as may be, we may finish vp our course in this world, and cry to be away, to goe home to the house of our Father, to the possession of a better life, the Kingdome of Glory, and happinesse prepared for vs, for which we are taught to pray. Thy Kingdome come.

2. PETITION.



PETITION.

Thy will be done even in Earth as it is in Heaven.



Ee have heard before, that in the first Petition we pray for the glory of God, and in the second, for the meanes of his glory, that is, that the kingdome of God may come into our hearts, and rule vs by his Spirit. Now in this third Petition me pray that we may be contented to submit unto it, and be alwayes

ready to doe the Lords will, and not our owne. So that whereas in the former Petition, we prayed for the inward gouernment of God, the worke of grace, holy motions, striuings in our selues, that the Lord would do his part; now we pray that we may be willing to doe our part, not resist this inward gouernment of God, be ready euer to yeeld obedience vnto it. All the Question (as one saves very well) betwixt God and vs is, whose will shall be done, Gods will should, but man is vnwilling to haue it so, but aspires to haue his owne will for the rule of his actions, this is that which breeds all the quarrell betwixt God and vs. Now our Sauiour Christ, he teaches vs in this Petition, to give all the Soueraignty to God, to take his part against our selues, praying to doe his will whatsoeuer may befall vs in this world: Thus haue we the summe of the petition in which, three things are to be considered.

I Whose Will must be done : Gods will.

2 What will of God we must doe? His renealed will, that is the will of God renealed in his Word, his fecret will being a thing referred to himselfe, the other, quo ad nos, belonging vnto vs, to follow as the rule of our actions.

3. In what manner we must doe it? As the Angels doe in heauen.

Concerning the first, Whose will must be done? It is the will of God, that will is it we all pray that we may doe, obey, submit to it

Whose ill must

in all our actions, and courses of life, so that this will of God may be the onely rule of our wils: thus Danid professes: I defire to Pfal 49.8. dothy will O God : And againe, he prayes : Teach me (O Lord) to Pfal 143. do thy will. As if he should say, I need no body to teach me to do 10. my owne will, but Lord instruct me that I may do thine. So the Apostle Perer exhorts vs for holy life, Notto line any longer in the 1 Pet 4.2. flesh to the lusts of men, but to the will of God: So that Gods will must be the Ruler and Moderator of our wils all our daies, bringing our will to Gods, and not Gods will to ours, as Balnam did. To this purpose S. Angustine saith well on Plat. 44.6. If a man lay a crooked flick upon an enen levell ground, the flick and ground Crooked ill suit together, but the fault is in the flicke. In this case thou must flick. not ftrine to bring the enen ground to the crooked flick, but bow the crooked stick even with the ground: so it is between Gods will and ours, there is a discrepancy and jarring betwixt them: But where is the fault? Not in the will of God, but in our crooked and corrupt affections: in which case, we must not seek to bring Gods will vnto ours, but be contented to rectifie and order the crookednesse of our will, by the rectitude and sanctity of the will of God, which must be the rule of our wils; for which cause we Dray. Thy will be done &c.

Now this will of God is opposed to three other wils which Will of be in the world : First, the Deuill hath a will, which is ever a God opcroffing the will of God. God would have vs do one thing, and posed by the Deuill would have ve do another. If once the will of God be ther wils. knowne, by and by it is easie to know the Deuils will, because it stands in a meere contrariety and opposition to the will of

fany man object and fay, I hope there is no man fo wicked as Object. Loca or rimidul a

to do the will of the Deuill.

Hanfwer, it should be so; yet through corruption of nature, we Ans. are all naturally made to obey the will of the Deuill, more then the will of God. Adam, we see, when the will of God, and the will of the Denill hung up in an equal ballance by him, how foon was helready to be guided by the Denill, rather than to obey the will of God? And so the best of vs, howsoener we pray daily, Thy will be done; yet what'a ftir haue we to bring our hearts vnto it, how gladly would wetake a contrary course if we might, and haue Gods will another way of our owned words beasful ils redt shough

Thy will be done in earth as it is in heaven.

I, but may fome fay, if there be fuch danger in the Deuils will

how shall it be knowne and auoided?

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Obiett.

I answer, very readily and easily, and that by example: if a man tell a lie, whose will is it? not the will of God, for he saith, Put

Eph.4.25. away lying. But the will of the Deuill is lying, as is said of Ananias, Acts 5.2. Why bath Satan filled thine beart to lie? So it is of swearing and other prophanenesse, which is not the will of God, but the will of the Deuill. The like we have Heb. 12.16. Let there be no prophane person, as Esau, amongst you, &c. and so in all the rest. So long therefore as we live in our sinness against conscience, and will not repent of them and amend our lives, so long as we be thus given over to wickednesse, our will stand in subjection to the

Ioh. 8. 44. will of the Deuill: as Christ said to the Iewes, Te are of your father the Deuill: so he who doth the works of the Deuill, without doubt is at his subjection; this is the first thing we pray a-

Secondly, There is a will of the flesh, as the Apostle cals it, Eph. 2.3. The fulfilling of the will of the flesh, Against this will we pray

gainst, that we may not do the will of the Denill.

also, and that we may be enabled to bring our will in subjection to the will of God: for which there be two maine reasons; First, because our own will is most crooked and corrupt, vntill God renew it; for the will of man vnrenewed, doth extraordinarily resist the will of God. As the rebellious leves said, ler, 44.16. The word that then hast spoken vnto we in the Name of the Lord, we will not beare it of thee. So lohn 5. 40. Christ complaines of the leves:

But you will not come to me, that ye might have life. And Psal. 36. all the Psalmes shew so much, so that the will of man is apparantly rebellious, till God alter and change it by the power of grace. Therefore we pray that our will may be ouer-mastred by the power of grace, so as to submit to Gods will. Secondly, because Gods

Reaf. will is alwayes better then our will. Adam would needs have his owne will in eating of the forbidden fruit, but I pray you whose will was the better? Gods will said, Thou shale not eat: but mans will would needs eat. Now (considering the curses which came after) any foole can tell which was the better. The Mariners Ass 27.12. would needs have their owne will, when they might have beene in a safe harbour and sure have, they would needs

Mariners. put forth to sea: well they did so, but what was the end thereof? they all suffered shipwracke and hardly escaped with their lines,

though

though Paul told them of the danger: fo is it with vs; for the most part we will have our owne wils, though we miscarry in our courses: and then we are faine to tell you (as Paul did the Mariners) O my brethren, you foould have bearkned vnto the Lord. and obeyed and kept close unto bim, and so have shunned this losse.

Thirdly, there is the will of the world, which is still opposite to the will of God; for when the world wils vs fuch and fuch things, commonly God wils the contrary: therefore we must try and approue of nothing further then it agrees with the will of God: fo that when any thing is determined or wished for, lerve haue a care to the warrant and lawfulneffe of it. The Deuils in the Gospell (you see) are charged to speake no more of the name of Iesus, because it was not the will of God. So Peter and Tobn anfivered boldly to the leves, Whether it be right in the fight of God to obey you rather then God, indge you. So the three children commanded to fall down before Nabuchadnezzars golden Image, answered likewise: Be it knowne to thee, O King; that we will not serve thy gods, nor worship the golden image which thou hast fet up. So that I fay, what focuer the will of man commands, we must alwayes look to the will of God, and hold our felnes vnto it, as the onely rule of all our actions and courses: thus when we pray, Thy will be done, it is in opposition to these three wils.

I The false and wicked will of the Denill.

2 The corrupt and crooked will of the Flesh.

3 The perner fe and abufing will of the World.

So a true Christian in all estates ought to pray, Lord grant that I may not guide my felfe by thefe wils, but that I may be alwayes ready to be directed by thy will: And fo I have done with the first

point, Thy will be done.

The second thing to be observed in this Petition, is, What will of God must be done? Not the secret will, but the reuealed will of Thing, God in his Word; for herein the Deuill vieth great art and cun- what will ning, contrary to Gods will to buzze in mens heads many intri- of God cate and fecret things, vnder the colour of art and deepe necessary must be knowledge, leauing the principall matters and maine points. But done. we must know that it is the reuealed will of God, not his secret will must be the rule of our lines. As God speakes to Moses. Deut. 12. vit. You hall do onely that I command you. And Pfal. 119.

105. It is faid by the Prophet, Thy Word is a lanterne to my feet. and a light to my paths. Thus whatfoeuer the fecret will of God be; let vs alwayes hold to that will of God renealed in his Word: doing as Mariners when they are at Sea; who when they have no direction to faile by, cast vp their eyes to heaven, and are altoge-Pele-flar ther directed by the Pole-starre: fo must we do in all our acti-

ons, thinke of no other guide or direction, but the bright starre of the holy Word of God, which will fafely conduct vs to the heauenly City. Wherefore, because this will and Ward of God must still be looked vpon as our Compasse, let vs labour to know it, and be acquainted with it, that we may be fitted to be aduited by it. To this pur, ofe Christ faith, John 5. 39. Search the Scriptures, for they are they which testifie of me: Vnto which Saint Paul addeth, That they are able to make us wife unto faluation: and 10 3.1.8. he faith, Let not this book of the Law depart out of thy mouth, but meditate therein day and night, &c. Most men, you see, will have a booke of Statutes in their houses, and if they be to do any great matter, they will do nothing before they looke on their. book : euen fo, because the Bible is the Booke of Gods Statutes. the best men should get this book into their houses and read it. themselves, or get others to read for them, that thereby they may first know the will of God, and then practise to performe it. Whereby you fee what a great fault it is amongst vs. that such a Christian duty is so much neglected. Therefore let vs labour to correct this corruption in our felues, and fo pray that we may do the will of God: first, labouring to know it, and afterwards putting it in practice. Now, as depending vpon this,

Statutebooke.

There are foure speciall wills which God requires in his Word.

It is the will of God that we should be penitent for our sinnes: to Eze.31.11 Which end God fpeakes by the Prophet Ezekil, Aslline, laith the Lord God, Id-fire not the death of a finner, but that the micked turne from his way and line, &c. So 2 Pet. 3.9. it is faid, God is patient towards vs, and would have no man to periff, but that all men should come unto repentance: fo you fee it is the will of God that we should repent vs of our fins, that how soeuer we cannot do our duty, line as we should, yet always to grieve at our hearts, be wounded.

in our foules, that we have offended God, and cannot do as we ought. They fay that wounds which bleed, will the fooner heale, Bleeding but when a man hath a grieuous wound, and does not bleed, there wounds does vivally great danger follow. So it is in a wounded confetence which bleeds: when we are forrowfull, lamenting, weeping, mourning, and meditating of our finnes, then comfort followes: but when no remorfe or repentance followes for finnes

which offend God, this is very dangerous.

Secondly, It is the will of Godthat we believe in Christ: As I loh. 5.23. This is the Commandement, that we believe in the Name of bis Sonne Isfus Christ. For though we be finners, and infinitely guilty in our felues, yet it is the will of God, that we should lay hold vpon the promises of Grace, and embrace life and faluation offered vnto vs in the person of his deare Sonne. Men in a shipwracke be glad to lay hold on any thing that may bring them to the shore; so must we do in the dangerous shipwrack of our ship. foules, cast both our armes about Iesus Christ crucified and killed, wracke. that he may bring vs fafely to our heavenly Countrey.

Thirdly, Is is the will of God that we Should line a fanctified and a beauenly life, here in this world. As & Theff. 4.3. This is the will of God, even our fantification: for because he is willing to come amongst vs, and remaine with vs, he would have vs forsake our finnes, and keep both body and foule, as a pure Temple for his holy Spirit to dwell in; for if Beltesbazzar was so severely punished for abusing the vessels of the Temple dedicate voto God: what shall we be, if we defile and contaminate the Temple of the Holy

Ghoft.

Fourthly, It is the will of God that we beare patiently and quietly all the crosses and troubles that God sends vs: as Peter sayes, It is better (if the will of God be fo) that ye suffer for well-doing, then for enill-doing. And so because this is also a part of the will of God, compose your selues quietly and meekly to vindergo the troubles and crosses that God sends.

Thus Christ prayes, Luke 22.42. Let this cup pafe from me, menerthelesse, not my will but thy will be done. So faith Danid, in that great croffe of his chafing from the Crowne: Behold, here am I, let him do unto me what seemeth good in his eyes. So when we pray (Thy will be done) the speciall care is to consider of these source things: which if we pray for, let vs labour by all meanes to

performe

performe the fame; for what a strange thing is this for a man to come before God in prayer, to lift up his hands and eves unto heaven, intreating that Gods will may be done, and yet have no care to do it being vn willing to repent of finnes, and to lay hold on the promises of Christ? To which purpose it was a waighty freech of a learned man : We may as well fit upon Christ , buffet Him beat him with rods, bow before Him with curfed mocking ! far. Haile King of the lewes, &c. as kneele in his Church, in our Pew, and (ar (Thy will be done) and yet never have any care to do it : but grieue God with our finnes, adde wickednesse to wickednesse. day by day, never thinking of reconciling our felues, and examining our hearts and confciences, to reformation and newneffe of life.

The third generall part of this Petition, is; In what manner we must do the will of God? You fee we pray that we may do it in Generall Earth, as they do it in Heauen ; that is, as the Angels and bleffed thingin the Petiti-Spirits do it which are in the presence of God; and the reason of this is, because (as we have heard before in all duties) the manner of a thing (in regard of gratefull acceptation) is as much as the thing it felfe. At

As if one build a man a house, yet if he do not build it to the House. minde of the owner, if it be too high on too low, too wide, flat, or

fuch like, he thinks all his charges loft,

So if one plough a field, what is all his labour and paines, if it be Field ploughed, not to the will of his Mafter? So in holy duties, howfocuer we do the will of God, yet if we do it not in such and such manner as God prescribeth, he will not accept it. Yea, Schoolemen fay, that Modusrei the ground of this is, because The manner of the thing is as well comcadit fub manded as the thing it felfe. So I eremy, curfed be he who doth the pracepto. work of the Lord negligently. Though it be the work of God, yet curfed is he, yea(fo much the more) if he do it negligently, not in

fuch fort as he should.

It is faid of Noah to his praise, that he not onely did-all things. but also in the very same fort and manner as the Lord had commanded. Moles was commanded to do all things according to the patterne shewed him in the Mount, this is that we pray for in the last clause of this Petition.

In which two things are especially to be considered.

I Why the Lord fetcbeth vs a Patterne from Heaven, and

Heb. 8.5.

not rather from good mien in this world from ed tads tow excens

2 How and in what manner the Angels do the will of God?

Concerning the first, There are foure special Reasons of ir. why the Lord fetches vs a Patterne from heaven, rather then from earth.

First, Because a rare example doth most mone vs. Few examples in this world be rare; and those few that be, are so darkned and clouded with contrary examples, that they hardly mone vs. To this effect Danid faith, The Lord looked from Heaven, and fam, that none Pfal. 14.12 did good, no not one. So Ifa. 64.6, 7. the Prophet brings in the people confessing, we have all been as an uncleane thing, and our righteousnes is as filthy clouts, &c. And he concludes, For there is none that firreth up himselfe to call upon thee. Y ca, also of this Saint Paul complaines affirmatinely, Phil. 2.2. For all feeke their owne, and not that which is lesus Christs: So because there is such a rarity of good examples in this world therfore our Sauiour Christ fends vs. as far as heauen, to take our example from thence; as Mariners on Mariners. the Sea, who are alwayes guided by the Stars, because they want in the sea firm marks to direct them home to their owne Countrey. So must we do, because we want firm and sure examples in this world, to raise up our thoughts by into heaven, and mount vs beyond the clouds: we must take our patterne from those blessed Spirits & powers that continually do ferue in the prefence of God.

The second is, Because those few examples that are in the world, be not pure and perfect, but baue their defects. Saint Paul (as I have faid) likeneth the examples of holy men to the cloud that led the people out of Egypt, which had two parts, one bright, another dark, somwhat to be followed, somwhat to be declined. Now because the corruption of our nature is such, that we are more prone to imitate euill then good, to follow David in his sinnes, rather then in his teares; to follow Peter in denial of Christ, rather then in his repentance; therefore to helpe this our Saujour Christ directs vs to the example of holy Angels which be pure and

perfect.

Thirdly, Because these earthly examples be but of men terrestriall, like unto our selves. But Angels be the most noble spirits of God, the glory and beauty of all creatures: so that the direction is forcible; If Angels elevated and lifted up to fuch a high degree, be alwaies ready and willing to do the will of God, then much

more we that be men, much meaner and lower then they be. Saint Panl tels vs, that God when he bringeth the first begotten Sonne Heb. 1.6. into the world, he saith, Let all the Angels of God worship him: why gives he such a charge vnto Angels? was there any doubt, but that the Angels were ready to stoupe and do service to the Sonne of God? The answer must be, that it was especially, to raise vp mento do the like: that if the most noble Spirits of God sall and sink downe at the feet of Christ, then much more we that be but dust and ashes, wormes-meat, and wretched men, must be still ready to sall before him, and to do him service. Thus our blessed Sauiour in this place, shewes how prompt and ready the holy Angels be to do the will of God, and therefore doth the more incite and stirre vs vp to be like them.

Fourthly, That we may make our connersation beauenly, while we be upon earth; that though our bodies be here upon ground, yet that we might conuerse about the starres amongst Angels and Archangels, and all the blessed Spirits continually attending to do Gods will; according as Saint Paul speaks, Phil, 3. 20. But our connersation is in beauen, from whence also we looke for a Saniour, enen the Lord lesse Christ, &c. And of menthus eleuated, he saith, Eph. 2.19. Now therefore we are no more strangers and forraigners, but Citizens with the Saints, and of the honshold of God. Thus (as I say) though we like upon earth, yet in affection we must labour to be iouned to this heavenly troupe of Celestiall and blessed spirits,

which attend to do the will of God.

How the The next thing to be considered, is; How the Angels do the will Angels do of God, and in what manner: for seeing Christ hath set them for our Gods will example, it is good for vs to know what altitude and height we must aspire to, and aim at, though we be not able to reach it. Now there be many wayes for our imitation, wherein Angels performe the will of God.

First, They do the will of God in purity of assection: not for any by-reasons or respects, but in sincere obedience onely, because it is the will of God, as it is said by the Prophet Danid, Psal. 103. 20. Ye Angels that excell in strength, that do his commandements in obeying the voice of his word, &c. So must we performe the will of God in purity of assection, because it is the will of God; onely desiring to please him in doing thereof. Thus Saint Pauls exhortation is, Ephel. 6.6. That we do the will of God from the heart. And

Pfal.

Pfal. 119 56. saith the Prophet, This I had because I kept thy precepts. So our care must be to do that which he commands in sound-nesse of heart, without any worldly respects. Many times (indeed) men do the will of God, but it is not out of any purity of affection to Gods will, but because it is for their owne profit, and brings them worldly ease, salse comfort, or some other respects, as Pharach, who would let the people go, not in any obedience vnto God, or because God had commanded it, but in hope of his own ease. The like of Abner, 2 Sam. 3. who thought to establish the Kingdome to Danid, not in obedience to God, but to maintain his own greatnes and power, and out of private revenge vpon others.

Secondly, Angels do the will of God with readine ffe, neuer difputing or reasoning voon the matter, but as soone as they understand it to be the pleasure of God and his will, by and by they are ready to performe it. So Ezek. 9.7. As soone as the Angels had their charge, by and by they went forth to performe it. And Dan. 8.16. No fooner did the voice command Gabriel to make the man understand the vision, but he came and stood neare unto him. So must we do, never to dispute or debate the matter pretending excuses, but as soone as wee know his will, by and by addresse our selues to performe it. So did Peter, Luker. when he was commanded to let downe his net, and you know the face ffe, they were scarceable to pull in the net, for the multitude of fishes. So the Gouernours feruants, lob. 2. 7. when Christ bid them fill the pots with water, (which he turned into wine) neuer reasoned nor disputed upon it, but did as they were commanded. So Psal. 18. 44. It is foretold of that change to be wrought by Christ: As some as they beare of me, they shall obey me. Thus must we addresse our selues to dothe will of God, with all readinesse in every thing. But if we examine our felues, we shall find fuch a firange backwardnesse and reluctation in our hearts; how vnwilling we be to come to this duty, what adoe hath the Lord with vs (as is wonderfull)ere we can be brought to learn this lesson: how oft do we flie off, and veeld to sense and reason? Well, we must learne to see. diflike and pray against this vnto wardnesse in our selves, and that God would give vs more true judgement and vnderstanding, with cheerfull willingnesse to do what he commands vs.

Thirdly, Angels do the will of God with delectation; that is, take fingular delight and comfort in doing of it: so must we endeauour

to do it with delight and ioy; like as Christ speakes of Himselfe, John 4.34. My meat u to do the will of him that sent me, and sinish Gen 21.12 his worke. And it must not be grieuous in Abrahams sight for the Child and the Bond-woman to be turned out of doores. So we must not think it enough to do good duties, but also looke that we have speciall delight in doing of them; as Danid professes, Psal. 1.19.16. I will delight my selfe in thy statutes. &c. And Psal. 4.7. Thou hast put gladnesse in my heart, more then in the time when their corne and their wine increased. But now this is our sinne, that though in many things we are content to obey God, and to do his will, yet we do it with so little delight or spirituall ioy, with such irksonnesse, tediousnesse, and vnwillingnesse, that we endanger

all the grace of our well-doing. In this case it fares with vs,

Ezck.3.14 as it did with Ezekiel, who saith of himselfe: that he went in
the bitternesse and heat of his spirit. So, though we are
contented to go; that is, to do as God wils, yet it is with that
repining and backwardnes, that it loseth the benefit of the action.

will of God; they do not freeze in their businesse; but bend all their strength about it. So Dan. 9.21. sayes, The Angell came firifely flying unto me; so must we do the will of God, not coldly and idly, but with all our intention and power; yea, this should also move vs. in that this is the commandement of the Lord. Thos shalt love the Lord with all thy beart, with all thy soule, and with all thy might. Thus much also David confesses, Psal. 119.4. Thou hast commanded vs to keepe thy precepts diligently. Many indeed do the will of God in shew, but coldly, loofly, lasily, with dead affections, there is no life in their obedience, nor spirit in their prayers, how then can they think that God will accept of them. He that firikes vpon a little Violl, and would know whether it be found or not, hearkens to the found; for if it give but a dull found, if the ringing be not shrill, he knowes that there is some crack or flaw in it: So is it with vs in our obedience, when we give but a dead found, be not shrill, full of spirit and life; and when good duties come but flack and coldly from vs, certainly we have fome dangerous crack and flaw within vs, against which we must pray and

Againe. The Angels with earnest nesse and intentinenesse do the

Fiftly, They do the will of God with constancy and continuance; not at one time, and neglect it at another, but they are alwayes ready

Deut 6.

Sound Violl.

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feek for reformation.

and feruiceable. So must we be ready to do at all times, and in all places, as Danid prayes, Pfal. 119.33. Teach me, O Lord, the way of thy flatnies, and I fhall keepe it unto the end, So Pfal. 44. 18, the Church professes, Our heart is not turned backe, neither bane our steps declined from thy way. And Luke 1.75. It is faid we should ferme him all the dayes of our life in boline fe and righteon fne fe. Indeed, for a fit or a spirt we can be content to do fo, heare the. Word, and frame our selues to some good courses, but to walk on in a constant course, and do the will of God as well at one time as another, this is hard; for commonly men do by their Religion, as great men do by their Retainers on Feast dayes, they come vp, Retainers and are all put in filks and veluets, commanded to attend: but as foon as the time is past, they are sent to the Countrey again, to slouen it as they did before. Euen fo do we in our courses of Religion, when a great day comes, a Communion-day, or such like; then we get on all our denotion, we are ready to do some service vnto God, we feem to trim vp our affections, and to attend with the best as live the life of the righteous; but as foon as that time is over, by and by we be gone. Lord who heares of vs, till there be the like occasion: this is one of our corruptions that we must pray against.

Sixtly, Angels do the will of God wholly: in integrity, not in one part and neglect another: but do as it is faid of the man who had the Inkehorne, Ezek. 9.11. Lord I have done as thou hast commanded me. So must we not make a conscience of some things, and leave the rest vndone, but do all so farre as frailty will permit, For all his wayes were before me (faith holy David) and in another place. Then Rall I not be assamed, when I have aregard unto al. 1'7 Pfal. 18.32 Pf 119.6.

Commandements.

Here we are to take notice of the common course of the world, for there is no body fo vile and wicked, but is content to do some part of the will of God. But when it comes to any strait or narrow fearch, to let all go, and submit our wift to Gods will in all things; here is that hard tryall which makes vs flie off. Ptarach could be contented to do one part of the will of God, to let the people go: but to keep back the women and children: at last he would let all the people go, but not the Cattell: therefore Mofes tels him, we will not leave fo much as a hoofe behinde. The Lord will have all or nothing. So let vs fay in our striuings against sinne, not a hoofe must be left behinde, not a sinne,

Thy will be done in earth as it is in heaven.

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not a corruption, but all must be hated, for saken, lest off, in Gods seruice, and for Gods sake.

Here some may obiect, How can we come to be so strict, as to

do all?

I answer, we must endeauour and striue, though we cannot come to perfection of obedience; yet such a resolution must be set up to do all, being humbled and sorie that we can do no better.

Againe, we may and must do this, to abstaine from grosse sinnes which duls the conscience, and deadens it in time: and then for the other frailties accompanying our life; we shall finde God a merciful Father (vpon our confession) pardoning and passing by

all our infirmities: when we endeauour truly to do his will, as here we pray; Thy will be

done in earth even as it is in Heaven.

IV. PE-



Obiett. Ans.



IV. PETITION.

Gine vs this day our daily Bread.



Herein before I come to the Petition, I must first speake somewhat of the order. Hauing in the three former Petitions, prayed for the glory of God; we are here taught to pray for out owne good, that God would give vs all things needfull for this life: by which order

of the Petitions, our Saujour Christ would teach vs two things.

I Toorder.

2 To moderate our care in the things of this life.

For the first, touching the ordering of our care, for things of this life. Religion doth not exclude all care for our felnes, but To order onely to bring it in due order, that we may go the right way to our care, speed. First, caring for those things which belong voto the Lord,

then afterwards prouiding for fuch as belong voto our felues. We may feeke our daily Bread, but we must feeke it in due order, we may not feek it before Gods glory, Gods Kingdome, Gods will; but first the one, and then the other. Questionlesse, the thinking of our daily Bread is not vnlawfull: yea, every thing belonging to this temporary life may be look'd after: but first Gods glory must weigh downe all, as Christs counfell is, Marth. 6. 32. First seeke the Kingdome of God and his right ousnesse, and all other things Ball be administred unto you. So Christ faith to Martha, Luke 10. 41. One thing is needfull, God must have the first place. We read that Abrahams Abrabams feruant, when there was meat fet before him, would feruant.

not eat till he had done his Masters businesse, which he came for : and when he had once dispatched that, then the Text saith, He did eat and drinke. So must we do in the businesse we come for, concerning the glory of God, the Kingdome of God, &c. we have done that, we may rest with the better conscience, and looke vnto our selnes for our daily Bread, and ordinary comforts of this life.

But the world are quite contrary, they begin with the care of themselues, their owne delights, case, and pleasures: and then if any ouerplus remaine, or haue any spare time, they can be content to looke out a little for the glory of God. But you see our Sauiour Christ would here rectifie our thoughts, and order our care

in these things.

rate our care.

a Mill.

Secondly, To moderate our care; that we do not defire our daily To mode. Bread in any fort rashly, but onely with subordination to the best things fo farre forth as may stand with the glory of God, the Kingdome of Christ, and the doing of his will; and so farre forth as these temporary things may be a furtherance and a helpe vnto those better things. As a man wanting water to drive a Mill. Water to must not too greedily open too many Springs and Sluces, for feare of glutting and damming it vp: So must it be with our wants in this world; for an ouer-hafty defire and endeauour to fatisfie them, may quickly drowne vp our care for spirituall graces, not caring what becomes of the glory of God, so we may enioy our base contentments. Wherefore our Saujour shewes that the care of these earthly things must be with subordination to Gods. glory.

Wity wee pray for daily bread before remission

of finnes.

daily Bread, and afterwards for the pardon of our sinnes? for in all reason, one should think that the pardoning of our sinnes, being most necessary, should be first, and then the other? I answer, there are two reasons of it.

Real:

First, Christ condescended herein to our weaknesse, and would graciously first dispatch us of our worldly care, and feare of wants, that haning earthly things supplied, we might have the more leisure to attend and be better prepared for the beauenly. Because many times we are fo disturbed and incumbred about earthly things, that we have little care for heavenly thoughts, which in that estate be vnwelcome vnto vs, having but bad entertainment.

Another point to be considered, is, why we first pray for our

As the Woman of Samaria was so troubled about the Fountaine-water, Iohn 4.10. as she could hardly hearken to conceiue of the water of life which Christ spake of. And as the children of Israel hearkened not vnto Moses, by reason of the anguish of their spirits, so it is with vs in our troubled thoughts for the things of this life. Wherefore our Lord having a regard to this our weakenesse, would first rid vs of the care of these earthly things, that we might with the more care and attention, apply our selues to heavenly.

A second Reason is, That by experience of the smaller things, we might climbe up to the hope of greater. For at first, men be not ca- Reaf. fily perswaded of the Remission of sinnes, and high Mysteries of eternall happinesse, but must be brought to it by steps and degrees. Therefore our Saujour worketh vpon vs in this place with a fecret wisdome, that by finding God to be good vnto vs in food and raiment, the things of this life, we might learne to rest and relie vpon him for a better life to come: for it is a fure thing, that he who will not trust vnto God for meat and drink, and such like, will not trust him for the faluation of his foule: and he that thinkes that God will stand with him for a piece of bread, will neuer believe that God will give him pardon of his finnes, and heauenly glory: Christ therefore would have vs begin at the smaller, that finding the Lord fauourable and friendly in these leffer things, we may be drawne to conceive, that he will be as gracioully inclined in greater matters. As a man that would try a vef- veffell fell: first he puts water into it, and such meane liquor; and then tryed. if it hold water well, he is the more bold to trust it with Wine or Resessation, and the like. So when we finde God to be good vnto vs in the meaner things of this life, this makes vs the more bold to relie and rest upon him for greater things belonging to eternall faluation.

Now to come to the Petition it felfe, therein are diners particulars to be confidered.

I What it is me pray for? (Bread.)

2 Of whom wee aske it? (Of God.) Lord doe thou gine it, meaning if God do not gine it, we shall never haue it.

3 By what right? (Of Free-gift) we do not descrue it, but pray, do thou give it vs good Lord.

4 What

4 What quantity of bread wee pray for? (Daily Bread)
onely so much as is sufficient to sustaine vs for a

5 Whose Bread we pray for? (Our same) not bread of others.

- 6 For whom we aske? (For our felnes and others.)

7 For how long time? (Onely for a day.)

(Gine vs this day our daily Bread.) Concerning the first thing we ask. Bread; herein we are to consider,

The Extent of the Terme,

2 The Limitation of it.

First, for the Extension of the Terme: by Bread our Sauiour Christ doth not meane, that God should give vs bare bread and mothing elfe. But by bread he meanes all things els, as needfull to mans life as Bread is, to that whatfoeuer is comfortable and helpfull to the life of man, is here couered under the name of Bread, as we fee 2 Sam. 9.7. Danid faid to Mephibofbeth, and thou fhals eat bread continually at my table; therby meaning all things concurring to the comforts of this life. So Ifa.4.1. We will eat our own bread, and weare our owne garments, &c. That is, line of our own prouifion get all things needfull for this life. So that by Bread here (as in many places of Scripture) our Saujour Christ means all manner of comforts of this life. For we know that many have bread, wet if they have not other good bleffings of God, houses and harbour, fire and water, seep, health, and rest, they may for all that perish: therefore when we pray for bread, we pray that the Lord will give vs whatfocuer is needfull to fultaine our weake and fraile life in this world.

And for the Limitation, we know that bread is a necessary and a needfull thing. It is not a fiduolous thing of superfluity, that we may well want, but a most necessary thing: wherein our Saujour Christ hath here so bounded our desires to guide them to needfull things onely, Bread, or that which is as needfull as Bread; so that if we once go beyond the compasse and reach of bread, if we desire a thing that is nor needfull, a superfluous thing to nou-rish vanity and prides then we may not expect that the Lord will give vs that thing which we pray for; because, being not bread, it is out of the compasse of the Lords grant: of which the Lord complaines, Plate 18, of his people. And they tempted God

God in their heart, by requiring meate for their lufts. So lam.4. 3. Hetels vs why Christians aske and have not : To aske and have not, because ye aske amisse, to spend upon your lusts, &c. so that our Saujour Christ by limitting vs to Bread alone teacheth vs to aske onely things needfull at the hand of God.

But why doth the Lord here mention Bread onely, and nothing Obiett.

but Bread?

I answer, this is to teach vs, that if God give vs nothing but Ans. Breadonely, yet we must be cotented: If God give more, we must be more thankfull, but if the Lord abridge our dyet, and bring it to bread onely, that is, fo much as will maintaine life and foule together, (as we fay) yet we must be contented, because wee have as much as we pray for. So lacobs practife and prayer was, Gen. 28.20. And will gine meebread to eate and cloathes to put on; as the Apostie wills vs.1. Tim. 6.8. When we have food & raiment, let vs therewith be contented, all ioyning here with Christs precept for our direction.

Secondly, Wee aske it of God, Lord doe thou give vs our Bread,

wherein we are to take notice of two things.

I Of our dutie, that we seeke for Bread no where, but at the bands of God.

2. Of our weaknesse and frailty, that have nothing of our selnes,

but what God gives vs.

Concerning the first, wee have many examples in Scripture to teach vs to lift up our eyes and hearts to heaven in prayer, looking for nothing elfe-where : that belongs to the comforts of this life. For faith Danid, Pfal. 136.29. It is be which gineth food to all flesh. So Pfal. 145. 15. The eyes of all waite upon thee, and thou ginest them meat in due season: Thus all good things are to be sought for from God. What a wretchednesse is then amongst men of this world, and grieuous finne, when they have any ficknesse, lameneffe, strange diseases, or vnlookt for accidents, they doe not seeke God for their daily Bread, or mitigation of those things by prayer, or humbling themselves before God : but runne to forcerers, and Witches, and vnlawfull meanes, as though the Dinell were more mercifull then God, or Hell more ready to afford them comfort then Heauen: O the end of fuch is fearfull, as that of 10.13. Sant, whom the Lord is said to have killed, because he asked councell at a familiar spirit. Some other examples there be to this purpose, But I passe them. But the summe is; as we must

must beg all good things from God, so learne we though the Lord doe not by and by give vs, yet to tarry his leiture, and not to repine or murmur at any thing. Moreover, we must alwayes acknowledge, that all the bread we have, (though our cup doe ouerflow) comes from God, we have no bit of bread, nor the least comfort we have, but all comes from him vnto vs : as Danid confesses Pfal. 23.5. Thou dost prepare a table before me; and againe. He filled the hungry soule with goodnesse. Thus as all Rivers come from the Sea, and in all Countries discharg themselues into the Sea againe: So all bleffings come from God, and must returne

Riucis Scarup. ning.

to him againe, with thankes and acknowledgment. In the next place, we are to take notice of our owne weakeneffe

and frailty, that we are not able to supply one bit of bread into our felues, with all our wit, wisedome, skill and cunning prayers. and labour, vnlesse God doe give it. The Divell perswaded our first parents, by disobeying the Lord God, that they should be as Gods : but now we may fee what goodly gods we are, that we be not able to supply one bit of bread vnto our selues. with all our cunning and skill, vnleffe God give it, and provide it out of the treasurie and rich store-house of his goodnesse and mercy. All I fay is, to fet out the state and condition of the very best of vs in this world, though we carry our selves never so high yet we are notable to put a bit of bread in our mouthes. vnleffe God give it, for every bit we receive is of God, though we impute it to our owne industry and policy.

Here ariseth a question, Way we doe pray for Bread, seeing the most of vs have bread enough already in our store, and houses.

To which I answer, there are two things to be conidered in Bread The substance or quantity of Bread.

2The vertue and power thereof.

Which the Scripture termes the staffe of Bread : as 1/a.t.T. Hee threatens to breake the Staffe of Bread. Now though we have the substance, yet if we have not the staffe of bread with the power. we are never the better, for without Gods bleffing, there will be no more feeding and nourishing in it, then of a very stone, yea. as good take a mouthfull of grauell, as a mouthfull of bread without Gods bleffing vpon it; otherwise wrath attends it, as Pfal. 136.17. it is faid, fo He gaue them their defire, but withall be fint leannes into their foules, and so though we have bread, yet we muft

See for this, August. Serm. 431 De plenitu

dine Dei.

Anf.

must pray God to blesse it vnto vs, or else we shal be never the better for it. This is a point which most of the world know not, they think that if they have bread in their houses, & tables, al is safe, they need not to pray to God for Bread. But if we would consider that al these things come to nothing, vnles the Lord afford a blessing vnto it and breath vpon them with sweetnesse from his mouth, this would make vs doe our duty, and pray heartily vnto God to blesse

our bread, and to give it.

Thirdly, By what right we demand our bread? we doe not chalege it of duty, or right, but pray that God would give it of his free good. neffe & grace: to that herein we professe our owne sinfullnesse and guiltines to be such, in regard of sin, that we be not worthy of one drop of drinke, or bit of bread, nor can by any meanes procure it to our selues. For every day by our sins we forfeit all we have to God: dispossesses our selues of al right and title to that, or the least and meanest blessings of this life; therefore vales God doe give it, & release vs of the forfeit, & admit vs into savour, we be but intruders upon his blessings, which teacheth vs two things.

First, that seeing we be worthy of nothing, we therefore acknowledge the Lords goodnesse and mercy init; that we have great and many blessings (who yet if we have a bit of bread, injoy more then we deserve, and a great deale more then we can challeng) be not therefore forgetfull of this blessing, but confesse from whence it comes: with good sacob, Gen. 32. 10. I am not worthy of the least of all thy mercies. So Danid, 2. Sam. 7.8. Who am I, O Lord God, and what is my bouse, that thou hast brought me bitherto: Thus

must we doe considering our great vaworthinesse.

If we be not worthy of a peice of bread, then much leffe of the ioyes of Heauen: for if we cannot deferue our bread at the hands of God, much leffe can we be able to deferue euerlasting life.

The Papists think they can deserve with their works, and so make themselves worthy of heavenly glory, God not giving it as a gift, but as their iust wages and hire. But our Sauiour Christ shewes that God doth give vs our daily Bread freely; yea, and therefore shewes that God doth much more freely give vs Heaven: as Rom. 6.23. But the gift of God is eternal life through lefus Christ our Lord. Away therefore with the Pride of the Papists that dare challenge Heaven as a due.

Fourthly, How much Bread we pray for? (Daily Bread) so much O 2

onely as may be sufficient, we doe not pray for an excessione quantity of bread, but we pray to the Lord to give vs fo much as is needful, fit to fultaine our weake and finful nature. The children of Israel desired meate for their lust, not their hunger; and when they had it, inioyed it not, but the wrath of God came voon them, therefore we must take notice of this, and learne to moderate our defires, to defire only so much as is sufficient for vie, and no more, as lacob does. Gen. 23. 20. If thou wilt be with me & keepe me in the way that I shal goe, and wilt give me bread to eate and rayment teo put on; So Agur, Pro. 30.8. Remove far from me vanity and lies, give me neither powerty nor riches: Feede me with food convenient for me. Thus there must be a holy moderation of these things. Chrylo-Stome faith well, Shippes that be lightly burdened, easily passe through the Seas, and are many times without dangers, but they that be onerladen, are ready to finke upon enery storme. So it is when men moderate themselves in things of this life, they passe through this life with leffe danger : are the fitter and more contented to goe home to their heavenly country. But when they overlade the Thip of their bodies, taking in more then they can carry : inioy more then they can tell how to dispose of, they are ready to finke. and to cast away all their precious Merchandize. Therefore let vs pray to God to give vs inficient bread and no more. O the corruptions of our life, what excesse is now crept into

this world? men are not content with great matters, but must abound even to exceed others, may, we never cease till we have wrested all out of other mens hands, got all the money out of Low Med their purses, all the goods in their houses : but take heed of this : dowes o- low Meddowes or Marshes, when they come to be ouer-flowne. and the water to stand in them, breed nothing but Frogges and Toades, that continually creepe and annoy them. So it is with our hearts, howfoeuer otherwife fruitfull and capable of some goodnesse; yet if once they come to be ouerslowne with

couctous defires, and grow muddy and myry, as standing pooles, they will breed nothing but frogges and filthy lufts, finnes that croke & cry to annoy and terrifie vs. Now because by Bread(as you have heard) we understand all things needfull for the sustentation of this life, we must learne also not onely to refraine our deet, but to keepe a moderation in all things appertaining to this

life, & hold our selues close to good order and temperate sobriety that

Shippes,

uer flown

that our defires be not like a fea which hath no bounds nor bottom. Elan (though a prophane man) could fay, I have enough my brother; but our corruption is otherwise; we cannot be contented with any measure, whatsoeuer we have is not sufficient : Nav though we have enough yet still we defire more and more, wee can never be filled. The Lord complaines of this, Ifa. 5.3. Worke unto them that some house to house. e.c. And Hab. 2.5. Hee paints out a proud man that neuer keepeth at home, who inlargeth his defire as Hell, and is as death and cannot be fatisfied, but gathereth vnto himfelfe all Nations. So Saint Bafil intreating of a couetous man, faith. That he never ceaseth day nor night, nothing satisfieth him, no bounds containes him, but takes hold of all, and turnes all into it selfe, as swift Rivers arising from small baginnings, by little and little, Swift exceedingly increase, till at length, with force and violence they not Rivers. onely breake over their banks, but beare downe what somer they meet with: So it is with the conetons men, &c. But we must learne to expresse this affection in our selues, and pray to God for an orderly moderation in all things. One faith well, That a coustons wan is like a Mole, digging and labouring, when all that be bath digged, Couehe gets upon his shoulders: So whatsoener such men haue got, it tous man lies heavy vpon their conscience, puts them in paine, and becomes a heavy load for them to carry vnto the Throne of Judgment. And as Mice besmeared with Bird-lime, creepe vp and downe, gathering a great deale of dust and filth, or other fit Mice. matter to burne : and fo lighting on any fit occasion are vindone by their owne doings, so it is with a number of men in this world. they fcrarch and fcrape, and when all is done, it is but stickes and strawes which they gather, to increase the fire of their owne condemnation euerlastingly.

There is yet one thing more to be considered in this matter, a point worthy the noting. That whereas we pray for a quantity of Bread, yet we doe not determine how much. We doe not say, Lord give vs so much and so much bread, to teach vs all to leave the particulars to the Lord, we pray to be contented with that which Indent. He in his wisdome doth determine. A man may indent with a ing. friend, as the man in the Gospell: Lend me sine loanes: but none of vs may indent with God, but referre all to his assignation and appointment. As a man making challeng to a field, yet is contented to referre the matter to friends, and stand to their a.

ward fo much the rather, if they be just and wife, how much more ought we to submit all vnto God?

The fift thing is, Whose bread we pray for? Our owne bread, not the bread of others, but we pray to God to give vs our owne bread. Now our owne bread is that we have faithfully and honestly laboured for in our Calling, well got by lawfull meanes, and no more. This is that which the Lord promifeth as a bleffing vnto his people, Psal. 128. 3. That they shall eate the labour of their hands. Thus the Apostle, 2. The f. 3.12. commands every one to worke with quietnesse, and eate their own bread; so that there are two kinds of Bread vnlawfull.

1. The bread of idlene []e.

2. Bread of the fatherlesse, and wickednesse.

The first is, when a man hath no Calling, no imployment, no ability to doe businesse, and yet is idle, mispending his time, and is carelesse of himselfe, this man doth not eate his owne bread,

because he doth nothing to make it his owne, &c.

Secondly, the Bread of wickednesse and of the Fatherlesse, when a man doth by oppression, deceive, cosenage, and such like, eate up the Bread of others, year bread of the Fatherlesse, and of the poore, and of the honest; this also is none of his owne bread, and so cannot be beaten with peace of conscience; therefore let us looke to eate of our owne.

Math.4.

The Diuclicame to Christ in his hunger, and would have had him turne stones into bread, hee could not preuaile with Christ but he doth with many men. Indeed when men get bread by volawfull meanes, by lying, cozening, deceit, &c. then they not depending vpon Gods providence in lawfull meanes, do turne stones into bread, and take the Diuels counsell, not being ruled by God as they should. We read Ifa. 11.7. In that great change tobe wrought under the Gofpell; It is faid (amongstother things) The Lyon Ball eate fram like the Oxe: Meaning, that then where that change is truly wrought, they shall be so farre from feeding and rauening vpon others (as formerly) that they shall eate ftraw, be easily pleased, and brought to a better conformity. being contented with meane, and their owne things. So a man truely converted and brought into the Kingdome of Christ, will rather cate ftraw, feed meanely, be contented with what God allowes him, then by any valawfull meanes come by his food.

Thus

Thus you see we pray for our owne Bread that wee may prouide bread orderly for our selues, and not line vpon others, or vse vn-lawfull meanes. The Poets say, that Loss gaue Ulysse all his windes in a boxe, who when he was asseepe, thought it had beene gold, and so opening the box, let out the winds, which had like to have lost all their lives and put them in danger of drowning. So many times it is whe men will not be conteted with their owne; by doing wicked practises, and performing vnlawfull actions, they raise vp stormes and tempests against themselves, even many times to put their lives in danger. Therefore let vs be contented with our owne things.

Sixtly, For whom we doe pray? For others as well as our selves; (Gine

vs our daily Bread) which word hath a double relation.

1 Respectively to that which went before.
2 To the rest of the members of Christs body.

Which is, first ve that have hallowed thy Name, ve that defired thy Kingdome might come into our hearts; ve that had care to doe thy will. Lord oine us our daily Bread : So that this Petition is conditionall, as if hee should say, Lord if we have done thefe things, then gine us our daily Bread, then feed us, then Lord gine us all things needfull for our life. But if we have done nothing for thee, then we dare not claime that thou shouldest doe any thing for vs. for howfoeuer thou half promifed to doe vs good, yet we must feare thee, and first Honour thy Name. As Pfal. 34.9. Feare the Lord; yee his Saints, for nothing manteth to them that feare him. So that first wee must obey and please him, ere we may with boldnesse, vie the promises to our comfort: for with what face can wee stand up and lay claime to Gods promises, when we have not performed the conditions and are not qualified like those parties and perfors the promises were made vnto? as lehu faid to le-lehu. boram, when he demanded, Is it peace I the; what peace [faid bee] foling anthe phoredomes of the mother lezabell and her witcherafts are per im great mamber? So may I fay, follong as men dishonour God, have no care of his glory, love of his Kingdome, no defire to doe his will, how doe they look to have their daily Bread. their peace, or things needfull for this life?

A fecond relation is to the reft of the members of Christs body; and fo wee arctaught to pray, not Lord glue me; but, Lord glue vs our daily Bread : So that a Christian man must not regard him-

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felfe

felfe onely, but in a fellow-feeling of other mens miferies, he must pray for their wants as well as his owne. The couetous man he had rather fay, Lord gine me Bread, then give vs Bread : but the true Christian, extends his care and love vnto the whole body of Christ, whereof he himselfe is a member. As Abraham sitting in his tent doore, in the coole of the shadow, pittyed them which were trauelling in the heate, and was ready to refresh them : so it is with enery true Christian, they are tender hearted and have a fympathy with others miseries. So we see in Nature, when the Sunne shines vpon these interiour bodies, if solid bodies when they reflect their beames they cast their light and heat voon other bodies that are nearest about them; but if they be empty and hollow bodies, such as have no folidity, they take al into themfelues, and reflect not: So it is in this case, they that be found Christians onely possessed with power of grace, they cannot hold any goodnesse to themselves but are ready to reslect it, and make others partakers of it: fo must our labour and care be: not be hollow and false, but sincere and true, affecting the good of others. as of our felues.

The last thing to be observed in this Petition, is, for how long time we pray for bread: But a day onely, (Gine vs this day our daily

Bread,) of which there be three Reasons.

First, To teach us to depend upon God from day to day; because we viually rest not in the present blessings of God vpon vs, but are euer casting and contributing for the time to come. Therefore our Saujour Christ setteth this downe to preuent our carking and caring for the things of this life: for if from day to day the hord giue vs bread, we must be contented, and leave all the provision for future times vnto the Lord, who gaue his owne people Bread, but for a day only, Exed. 16. That they might altogether depend ypon Gods goodnesse and heavenly care from day to day. The little birds (as we all know) when they have dined, know not where to suppe, and when they are fed one day, they know not where to feed the next, and yet God prouides for them, and if God remember and fauour them, much more may we rely vpon his care and mercy toward sys:perswading our selues, that he who feeds vs to day, will feed vs to morrow, this weeke next weeke. this yeere, next yeere, and fo for ener as we trust in Him.

Secondly, To reach vs to line exceeding carefully, as if our last day

Sun fili-

ning.

Little birds were come: for our life is so vncertaine and hangs by such a stender threed, that wee know not how soone it may be broken and gone and therfore our Sauiour Christ would have vs live exceeding carefully & watchfully over our selves from day to day even to our last.

The people of Israel weeknow doe eate the Passeouer with Exod.12. their loynes girded, as men ready to depart at a short warning, so 11. Passemust we eat our dinners and suppers, as ready to depart and take our cat-leaue of this world at all times or whensoeuer the Lord will ing. have vs.

Thirdly, That every day we may come to God in prayer: to be not a day from him, for if we made our fuites before men onely, we would attend their leafures, much more must we waite vpon God: wee may well thinke when the day is past, our pattent is expired, and our grant ended, till we have renewed it againe, fo that enery day (as we have faid) we are taught to come to God in prayer, to renew our Pattents and grants of bleffings, that God may extend his mercy vnto vs. For it is the corruption of the world, yea, of our coursenature, that we would not come vnto God once in a month, nay, not in a yeere, if meere necessity doe not drive vs. Therefore our Saujour Christ hath stinted this Petition to a day onely, that enery day we may learne to fue vnto God, to have communion with him, in begging the things of this life: that so wee might be led the more happily vnto those eternall better things of life enerlasting and so to be led by the vse of these weake temporary refreshments, to the feeding vpon that bread of life, which the Sonne of man doth give his Saints and feruants. So much shall ferue for the fourth Petition : come we now to the fift.

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V PE-



V. PETITION

And forgine vs our debts, as we also for-

Vr Sauiour Chrift (as we have feene) in the three first Petitions, teacheth vs to beg those things tending vnto the glory of God, and the meanes conducing vnto the same : and in the three last, to begge for our owne good things tending both to the com-

fort of this life, and of that to come: as the forginenes finnes, a fanctified and a holy life, affifted by the power of grace.

In the former Petition, we have heard on what conditions and how we ought to beg for the good things of this life, which as things necessary tend especially to the bodily prefernation of health and life. Now here in this s. Petition, we come to the good of eternall life, and this is either the grace of luftification in this Petition or the grace of Sandlification in the next, which yet is no further good, then as we apprehend and bring home the comfort of it. The world in their ignorance doe vfually fay, Who will shew us any good ? Meaning, a good Lease, Purchase, or bargaine, not knowing any good beyond the good of this life: But there is a further good to be aimed at; for holy Danied proceeds and lookes up higher, faying, But Lord lift thou up-the light of thy countenance upon vs. Lord let me have the feeling of thy fauour, and of the forgivenesse of my sinnes, and grace to line well in thy famour, bating sinne; and I shall loy in it as my cheifest portion. So I say, after the good of this life, our daily Bread, we are here willed to pray for the good of a better life, pardon of our finnes

Pfal 4.

finnes, and then grace and strength against them.

But before I coe to the Petitio, two questions must be answered. Why there is but one Petition for earthly things, and two for beauenly, that is : (daily Bread) and in the other. First, Pardon for sinnes : Secondly, For graces against them.

2 Why this Petition is linked to the former, by a consunctine particle (Gine vs this day our daily Bread) And forgine ws our finnes. Which close conjunction we find not amongst the rest.

For the first I answer, it is for two speciall reasons. First, Because the Lord would not have us too carefull for worldly things, but to be holy and heavenly minded, as much as may be; that we might be difcreet in our demands, and not dwell too long voon earthly things. It is the custome of the world, (who vie to pray) not to care how long they continue their fuire for daily Bread, being pleafed to conclude all vnder that, as Hoft. 7.14. The Lord complaines, They affemble themselves for their Corne and Prine, the things that they only thinke on and care for, fo as they could be covented continually to may for them. Wherein our Saujour Christ perceiving a naturall corruption in vs. would therefore hane vs foone to have done with this thing, & by and by to addresse our selves to better, to seeke more pertinent matters, pardon of sinne, faluation of foules; strength and meanes to live holily, without which, all the rest would turne to nothing, though we had as much as Sea and Land could afford vs: so that as Birds which dippe into sing the Sea to get their food, fore vp againe and quickly rife, leaft they should dull their wings, and wet their feathers that they could not flye: So in our prayers, we must take heed that we doe not due too deep into the world, bringing our affections fo low, as we cannot mount and raise vp our heavy hearts to the contemplation of those heavenly blessings and graces as the Lord would have vs.

Numbers of men though they feeme likely in this world, yet are like the Lead and Plummets of a Clocke, that continually plumdrive downe-ward, and had need still to be wound vp. So it is met of a with vs in praying for pirituall bloffings : we decline and draw Clocke, downe-wards fo much to the world, as we are heavy and dull in raifing vp our felues towards heauen. Let vs then recouer our felues, and raise vp, and winde our hearts vp, and our thoughts as high as heaven, to the lone and meditation of heavenly things.

Mould mingled.

things

leaping

weight.

YP.

In a Garden, you fee when men have store of heavy mould. they mingle it with Chalk and Sand to make it high and lighter: fo when our thoughts be heavy, earthly, and lumpish, our Saujour Christ would have vs lift them vp with the cogitation and thinking of better things. In the Law, things that crept vpon all foure, were forbidden; yet if they had feet to leap vp withall, they were judged to be cleane. Euen fo howfoener Creeping fome thoughts are about the things of this world, our Trades and businesse, yet if wee have legges to leape vp with, that we can raise our hearts to God, and better things; when we come to pray and prostrate our selues before God: it is not to be condemned, they may passe for cleane well enough.

But if they alwayes creepe on the ground, if neuer raifed highenthen the earth, if no good thoughts of God, if no looking vpward to better things, O then no doubt they were vncleane: not legally vncleane as the beafts were, but really vncleane in the

fight of God and of his holy Angels.

Secondly, To few vs, that our care must be twice fo much for beamenly things as for earthly : we must have twice as much care of our foules, as of our bodies : begging oftner spirituall, then temporall things. In the Law, the waight of the Sanctuary was double, to the common weight, which was to shew that the Sanduary Lord must alwayes have double waight in matters that appertaine to the Lord, in the faluation of our foules : in all fuch things. double weight, double care, double indeauour: but how cleane contrary is it with the world, who lay all the bent of their care vpon earthly things, and their indeuour for transitory things of this life; whereas we are taught by our great teacher, alway to ouerweigh our earthly cares with more heauenly meditations. that thus having quieted our consciences, we may the more safely goeabout our worldly affaires.

Againe, to the second question, I answer, this is annexed to the

Queftion answered. former Petition, to shew vstwo things.

First, That pardon of fins is as necessary as our daily Bread: There-Answere, fore with praying for Bread, wee are taught also to pray for pardon for our finnes and offences. So that it is very necessary to hauethele two ioyned together, that whenlocuer we pray to God to put meate in our mouthes: wee alwayes remember that there is more excellent things to be lookt after the this temporary food:

the

the pardon of finnes, with hope of euerlasting life in Heauen.

This is the reason why our bleffed Sauiour so closely ioyned these together, that the thought of this temporary Bread might moue vs to defire the Bread of life, for which cause Christ would haue these two Petitions connected together. It that the a mot

The lewes (badly enough in other things) fay well in this: A woman takes two children to Nurse, the one is a very meane one, deformed, crooked, blinde, and not likely to line long; the other as goodly a child as maybe, beautifull, well-fauoured, and likely, infinitly, to out-line the other. Now the foolish woman, who bestowes all her care, diligence, and attendance vpon the worst childe, and neuer lookes vnto the best, must needs be ignorant and very foolith in fo bad a choyce, and so great a neglect.

So is it with vs, wee have taken two children to nurfe, our Body, and our Soule, they be the children; and the Soule, wee Answer. know, is infinitely better then the Body, more beautifull, and of longer continuance, and yet like the foolish Nurse, we bestow all our care, labour, and paines about the worst, we care all for the body, care little for the foule, which yet must live when the body shall die. But our blessed Sauiour would haue both children lookt vnto the Body respected the soule remembred, wherefore he strictly connects and joynes these two Petitions together.

Secondly, this Petition was so connected to the former, to shew: That though God give vs our daily Bread, yet if we have not pardon of our sinnes, all the Bread of the world can doe us no good. For it is a sweet and most comfortable thing to the conscience, to be perswaded of Gods fauour in the forgiuenesse of sinnes. For if one have all the variety of good things in this world, though his meate be Manna from heaven, Rayment as precious as Aarons Robes, his life as long as that of Methusalem, his strength as Sampson, Beauty as Absalon: Glory, Wisedome, and Riches, like Salomon, yet if he have not this Petition granted him, which Christ here speakes of, The pardon of his sinnes, all is lost, allis nothing worth, yea in terrour of conscience, al is displeasing & vncofortable.

For faith Chrift, Math . 16. 26. what Shall it profit a man to winne Tertul, quid the whole world, and loofe his soule, or what ransome shall a man prodest Regine for his foule? This question Tertullian demaunds: What will all mentum fi thy dainty dishes availe thee, if they doe but feed thee to the fire of Hell? ad Gehen-Therefore remember to fay, Lord give me daily Bread, but O! Give nit pascate

Tower condemned men.

me also pardon my sinnes; for vnlesse I have a feeling sense of the fauour, and hope of heaven, all things else are nothing vnto me. We know that condemned men in the Tower, who have goodly lodging, lie well, great attendance, yet haue poore, or no comfort in all this; when they daily expect to be brought forth to execution. Euen fo ft is with all the magnificencie and glory of this world, there is no comfort in any part thereof, without the forgiuenesse of our sinnes one must goe to hell. The rich Gluston (we read) when he was in Hell, howfocuer he possessed all things in this life, and was glorious in estimation and riches, yet afterwards they profited him nothing, nay, they were the greater corraftue vnto him, as he had formerly loyed & flowed therein: who found by wofull experience, that one drop of Christs blood, one Dramme of the forgiuenesse of sinnes, had done him more good, then all his infinite wealth and store of money. Let vs then all pray with Danid, Pfal.50. Cast me not away from thy presence, and take not thy holy Spirit from me, give me, with daily Bread forginenesse of sinnes, and howsoener thou deale with me in the things of this world, yet let me have the comfort of the saluation of my soule.

Hitherto of the entrance into the Petition, and the questions touching the same: In the Petition it selfe, three things are to be

considered.

I A Confession.

2 A Request.

3 A Condition.

In the confession three things are to be observed of vs.

1 That enery finne is as a Debt.

2 That wee be all fallen into this Debt.

3 That me be not able to pay this Debt. For then we would never pray to have this debt forgiven, if

we were able to pay it.

The Con-

First concerning the Confession, we acknowledge sinne to be a debt, (for by debts here are meant sinnes) as Christ in another place teacheth his Disciples, Luke. 11.4. Ind forgine vs our sinnes. So the debt we speak of, is the debt of sinne; which for two causes is compared to a debt.

First Because it ariseth after the manner of a debt; for as a debt (as we know) ariseth upon the non-payment of money, and not performance of that which is due: so because we have not tendred

vnto

vnto the Lord that which is his due, nor payed him that fertices loue, honour, obedience, &c. that we owe him, being mightily behind with him; Hence it is, that we come to be mightily indebted vnto the Lord, being so farre in arrerages vnto him, and so sinne ariseth in the first place, after the manner of a debt.

Secondly, it is compared to a debt, becanse it bindes vs to a debt; for as a debt bindes vs either to payment, or to punishment, to content the party, or to goe to prison, so doe our fins binde vs either to content the Lord in his inflice, or to vndergoe eternall damnation; fo that there is but one of two wayes to elcape indement, either to content dinine Iustice, or to vndergoe panishment. And yet the debt of sinne is a worse debt then any other, for it is not a money matter to be imprisoned for, but this cults him into Hell, for euer and euer. Indeed the Law hath beene stricter, for a man that made not payment of his debt, was to be fold, his wife, his children, and all he had. Amongst the Parthians the Lawes were more cruell, for if the debt were not payed, enery creditor was to take away fo much of his flesh, as the debt came vnto, but these were courses barbarous and cruell. Now by the lawes we see, to be cast in prison, is the punishment inflicted for a debt. But for the debt of finne, we shall not only be cast into prison which is Hell, but there suffer paines and torments, easelesse and endlesse.

Another thing is, that sinne is not like a debt we owe in this world, for many a man, though not able to pay his debt, or not able to pay the interest for the time, yet may denise some meanes to avoid and shift it off by a tricke, pretend danger in the way, or conscience in the businesse, or if all faile he may die, and then no body can compell him to pay the debt, but no man in the

world can shift off the debt of sinne.

First, because God is able to proue every debt that we owe him, he hath it in a booke, as lob speakes, Chap. 18.23. Mine iniquitie is sealed up as in a bagge.

Secondly, wee cannot fue for such a Protection as the power of Princes give in this world; there is nothing able to protect

vs from the Lord.

There is no flying away: that will not helpe vs neither, for we can flyeno where from the Lord, though we flie into Hell: for faith the Prophet, P[al. 139.7 Whither [hall I goe from thy [pi-

rit, or whither shall I flie fro thy presence? If to heaven, then art there, If to Hell, thou art there also. If I take the wings of the morning and dwell in the outermost parts of the Sea, even there shall thy hand

lead me, efe.

Fourthly, Death annot free vs from the debt of finne, for howfocuer by death wee are out of the Viurers hand, yet we cannot escape out of the hands of God. Therefore let vs make this vie of it. Feare him (faith our Saujour) that when he hash killed the body, can cast both soule and body into hell: so that of all debt. the debt of sinne is the most grieuous, wherefore let vs be carefull aboue all things, to avoid and get out of this debt. A man that loues quietnesse and peace, cannot abide to runne in debt, !O how carefull will he be to shunne it he wil line hardly and poorely, goe thin, and line of his owne; so must we doe, if we love our owne peace and quiet fafety, avoid this grieuous debt of finne by all meanes. Especially, in age take heed we continue not in this wofull debt. But doe as a man doth when he comes into an Inne, calls for no more then he meanes to pay, for though he see a great deale of good cheere before him in the house, yet he considers what his meanes and abilityis, forotherwise. if he never thinke of it, but cals in for all he fees without thought how to discharge it, when the repkoning comes, and he not able to pay, it is shame vnto him besides the danger of imprisonment; fo fareth it with vs, it is good to take vp no more then we are able to pay for , but howfoeuer we fee a number of goodly things in this world, which may allure vs, & fet our defires on fire, cauling expence of money, let vs takeheed of being indebt: especially of this debt of sinne, the worst of all other.

The second thing in this Confession, is, That all men run into this debt of sin: yea, & very farre, for which we pray not, forgive vs. our debt, butforgine vs our debts, because there are a great nuber of the So that here is a plaine confession, that we are all sinners, and grieyous finners, even the best of vs, for this is not a prayer for some of the worst, but for the holy Apostles, the Disciples of Christ, yea for the whole Church difperied all the world ouer. So faith, Iam. 3.2. In many things we sinne all. & 1. John 2.2. Christ is said to be the

propitiatio for our fins, on not for ours only, but for the fins of the Pfal. 143.3 whole world. And lob coteffes, If he would cotend with God, he could not answer him one of a thousad: So David prayes, Enter not into ludg-

Peace loarer.

Inne.

ment with thy fernant, O Lord, for in thy fight fall none that limeth beinfified. Yea, and Salomon in his prayer, I King. 8.46. confesses. That there is no man who finneth not: thus we feethat no man living is exempted from this debt of finne.

The vic hereof is, to humble vs before God in regard of this 716. debt of finne, to confesse our owne vnworthinesse, and that the judgements of God on vs for our finness are just, to fay therefore as the Church doth, I will beare the wrath of the Lord, because I Mica 7.9.

have finned against him, &c.

Secondly to labour as much as may be to cleare this debt, which ve 2. cannot be done by our felues, but by Christ lefus. Therefore let vs do for our foules, as Salemons counfell is for our estates, If then bee Pro. 6.1.5. furety for thy neighbour, deliner thy felfe as a Roo from the Hunter. So for vs, let vs neuer be quiet, for we shall neuer prosper (if we belong to God) vntill we have reconciled our selues vnto God by the mediation of less (brift.

If a man run into arrerages with the King, and every yeare the Arrerages Sheriffes and the Bayliffes come and straine upon the ground, to the drive away his cattell, impound them, disturbe his children and King. feruants, and endanger his person; no man that hath any wit in his head, but will feek to flay the matter, or compound for the debt. that he may live in peace. Now inft this is our cafe, we all run into arrerages vnto the Lord, and that every moneth, every yeare, euery weeke, euery day, by one offence or other. So that in iuflice which is euer ready, he may straine and imprison vs: Oh then why do we not feek to flay the matter, and to take vp the bufineffe with the Lord, to compose and settle it by our heavenly high Prieft, Iefus Christ? and so walk on hereafter in holinesse and newnesse of life.

The third part of the Confession, is, That we be not able to pay this debt of our felnes : for if we were able to fatisfie it, what needed we to pray to God to forgine it? which prayer is a plaine confellion that we are not able to discharge it: we cannot say with the feruant in the Gospell, Master, appeale thine anger, and I will pay Mat. 18. thee all. We be not able to pay halfe, nor whole, nor quarter; nay, 26. not any thing at all towards the fatisfaction of divine inflice : fo all our fate is in this Petition, that the Lord would pardon and forgiue it, feeing we are not able to discharge it our felues. The Papifts fay, though they cannot pay the whole debt of finne, yet

Atgu-

they can pay a good part of it, and being a little help'd by Christ. they may eafily discharge the whole, making vp the rest with their owne merits. But if we looke a little into the Point, we may easily fee that no man living (faue the Lord lefus) is able to pay this debt of finne: (I proue it thus) No man can pay God with bis owne : But all the good that we have or can do, is the Lords owne. gainst the and none of ours, but the Lords: therefore no man can pay the Lord with it.

ment a Papifts.

Reaf.1.

Reaf. 2.

Reaf.3.

The Proposition I proue by comparison: Suppose a steward Steward. owes an hundred pound vnto his Master, and hath not a penny of his own; I demand now, whether the steward may lawfully pay his own debts with his Masters money? It is out of question that he cannot. Now this is our case, all we have, is but the Lords money nothing of our owne, as Danid confesses, I Chron. 29.14. All things come of thee, and of thine owne have me given thee. So the Apofile I Cor.4.7. asks, What haft thou that thou haft not received? and if thou hast received it, why boastest thou, as though then hadft not receined it? Therefore because all we have is the Lords, it is enident that we cannot pay the Lord with it, because no man can pay a man with his owne.

> Secondly, we cannot pay one debt with another, for it is a Rule in Law.that if a man hath two debts due vnto him, or (if you will) oweth two debts, by paying of one, he shall not cleare the other: now al that we do or can do is due debt vnto God. as Christ faith. When we have done all we can do, we are but unprofitable sernants. Now because we owe a double debt; first, the debt of sinne, fecondly, the debt of death; it is evident by performing the debt of death, we cannot discharge the debt of sinne.

> Thirdly, every debt must be payed with current money, as the Scripture faith, Gen. 23.16. Abraham payed for bis sepulchre 400 shekels of currant money amongs Merchants, such as wants nothing of value nor weight. Now God knowes all our feruice wants weight when it comes to be weighed, for one cannot pay a debt with light and crak'd Angels, or foothered Gold. Nor can we fatisfie the Lord with our counterfeit works: for when they shall come into the exact ballance of his inflice, they will all(like Baltefbazzar) be found light: wanting of that integrity and worth which God requires: as it is 1/a.46.6. All our righteoufnelle is like a filthy cloth, fo that it cannot make any current paiment to Gods inflice.

Fourthly.

Fourthly, The debt of finne wan infinite dibt: the Schoolemen Aquinas proue this: one fayes well, So much the greater is the finne, as is the 1.2. Qua, person against whom it is committed: but the person of God is infinite. Infinite, so that every fin committed against God, is infinite, and we 7. are guilty of it. Now we know, Infinite sunes cannot be taken a nime preamay but by an infinite ast; because very reason will teach vs., that tum, quanthe plaister must be of the same extension with the fore, &c. So to see persone that is guilty of an infinite sault, must have an infinite act to ascentia remove it. No finite power can do this, no summe of money can quem percedeem it, for then a man might redeem others as well as himselse: but as I say, it must be no finite act, and so no man living can pay this debt of sinne. Therefore, because no man living can pay it, hence ariseth our request, that we pray to God to forgive it of his free goodnesse and mercy. And so we come to

The second generall Head

Of this Petition, which is the request: Forgine vs our debts, &c. Wherein three things are to be considered.

I The matter of the Request.

2 The extension of it.

3 The Time.

First, for the matter of the request: It is (as we see) for given fe of fines; we pray to God for mercy, nay, we do more, we do altogether confesse that it is the Lords free goodnesse to release vs from the curse that we have described. Here see two things:

First, That we have all need of the forginenesse of sinnes. We have not more need of our daily bread, then we need the pardon of our offences; wherefore we are taught enery day to seek it here by our Sauiour: and the Prophet Danid shewes, the vse of Gods mercy vnto him should effect so much a seeking and drawing neer vnto God in prayer, vpona sight of our sinnes; therefore shall enery one that is godly, make his prayer vnto thee in a time when thou mayest be found, &c. So that we have all great need to pray instantly and often for the forgiuenesse of our sins, for if the Angels cry, Holy, boly, boly unto the Lord, &c. Much more may sinful men who have their consciences loaden with offences; considering Gods infinite holinesse, and their owne vilenesse, cry vnto

Pfal, su.

God, to passe by so much impurity in them, that sinnes being forgiuen, they may stand before him on better termes than before.
Euery man can easily finde that they have need of daily Bread; but
not one of many, that they have need of Gods metcifull forgiuenesse. If there were an Inquisition made into our hearts, who examines so narrowly as he should, for offending so great and good
a God? we do indeed customarily say, Lord forgive vs our sone;
but where is the feeling, the compunction of spirit, the drawing to
particulars, the secret examination of our sinnes, the indiging of our
selves, and such like? we have peraduenture made some search into
our consciences by reason of our sinnes, yet we are not wise to
know our danger, to humble our soules for our transgressions; to
make up the breach betwixt God and our solnes, to pray heartily
for the forgiuenesse of sins, with a seeling conscience and sense of
the excellency of the same.

Secondly, in that we pray for forgineness of sinnes, this shewes, that The forginenesse of sinnes is a post excellent and special mercy that all should seeke for. Because webe sinners, we must therefore be earnest and constant suiters to the throne of grace, that our sins may be remitted released, and washed away in the bloud of lessis Christ. This made the Prophet Danid cry out againe and againe for mercy. And the Prophet Hospea in many places comforteth Israel as well as chideth them. And Moses also (after Israel had sinned) vieth this as an especial Argument: Therefore now, if show pardon their sinne, thy mercy shall appeare, &cc. But let ve come to

example.

If a man had committed such an offence that he could no other-wise cscape death but by the Kings Pardon, he neither could, nor would be at rest, till by one meanes or other he had obtained the same, written and sealed to; which done, he would carie it home, locke it vp safe, and many times locke vpon it with ioy and comfort. This is the case of every one of vs. by reason of our sinnes, whereby we have committed flat Treason against the Lord, thereby describe the thousand deaths. Now then, what must we do? but sue for a pardon, appeale to the throne of Gods mercy, for the getting and obtaining thereof, be sure that it be sealed and confirmed by the bloud of sesses to our eternal lioy and comfort

Now that this is for appeares by two reasons: first, it is excel-

lent, Becaufe it is one of the greatest ble flinge that God gimesto and in this life: as Pfal. 32.1. Bleffed is be whofe wickednoffe is forginen. and whose since is covered: and Ifa. 22. vit. amongst other priniledges, this is reckoned up as a great one, The people that dwell therein Shall have their iniquitie forginen, speaking of the happines of those that shall be joyned to the true Church. Yea, vnlesse we hane this, there is no Beast, Dogge, Serpent, Toad, or any vile creature, but is infinitely better then we, for when they die, they go but to the earth, but we (without forgiueneffe of finnes) to hell and endlesse paines and torments.

Secondly, the greatest danger we stand in by the meanes of sin. shewes the excellency of it, for otherwise, not having our sinnes forgiuen, the Deuill will deale by vs as Laban did by lacob, when Laban; he had escaped him. Laban did purfue and ouercake him, searched lacob. all his Stuffe, when, if he had found anything of his owne, he would have feized vpon him, his goods, wines, and children, bringing all backe againe with him. So it is with vs, without a release and protection from the danger of our sinnes; the Deuill will purfue and seize voon vs and all we have, look into every corner of our lines, when if he can finde any thing of his owne in vs, any finne vnrepented, then will he feize vpon vs, and carie vs with him into Hell for euer.

Wellthen, feeing the forgiueneffe of finnes is fuch an excellent Queft. and needfull mercy, what is the reason that so few seek after it?

One reason is, The mant of due consideration; because we never Ans. looke into our hearts, lives, and courfes, never think how it stands Reaf. 1. betwixt God and our foules; for this cause we think neither of our debt, nor how to get out of it. The feruant in the Gospell was found infinitely indebted vnto his Mafter; but when did it appeare fo, as he was continced of it? when the debt-booke was fearch'd into, and particulars rip'd open, then, and neuer till then, was he found to be fo greatly indebted. So it is with vs, we think all well enough till God come to reckon with vs in particular, and fet our finnes in order before vs, as he speakes, Plat so. and then this monstrous fight drives vs to a due consideration of our wofull and wretched ftate.

A second reason is, Ablinde and foolish presumpenous persuasion Reas. 2. that God will show us mercy, though we do not seeke it, and though we take little or no painer for it. The greatest part of the world, as you

fee, line in their finnes without repentance, never come vpon their knees to the throne of grace, to ask pardon for them, what is the reason? because (as they say) God is mercifull, a good man, and they may do well enough, all is not so strict as these Preachers would make vs belieue: But the truth is, if God be mercifull, it is to such as seek it and repent for their sunes, as Lam. 3. 25. The Lord is good to them that trust in him, and to the soule that seeketh him. Thus if we seek for, and prize mercy, we may have it: but if we seeke it not, and finde no want of it, nor pray earnestly for it, it is a sure signe we are yet in a miserable and naturall estate: that though there be an Ocean of Mercy in the Lord, not one drop shall run vnto vs; but one day such shall cry (like Dines) for a drop of such water, and shall not have it; nay, if we be crucil to deny mercy vnto others, when we have received mercy our selves, we shall be sare to be punished for it also.

Thing, the ExThe nextthing in this Petition is the Extension of it, we pray to God to forgine all our finnes, not any speciall troubling; weighty, filthy one, but for a release of all whatsoever. A number of the world (according to the false manner of their accounts) are onely troubled for some one sinne, that doth distresse and lie heavily vpon them, having no remembrance of those sinnes which never started them in the sace. This was Indas's case, he was pitiously perplexed for betraying of Christ, but never thought of his conetousnes and corruptedheart, the sountaine whence this cuffed sin was hatch'd, and had root. So do most ofvs, strine perhaps and pray against some one sinne that troubles vs, but we seldome enlarge our hearts to descend downe in particulars, that our secret saults, wantonnesse, lusts, couetousnesse, and the like, may be forginen: as the holy Prophet by his example teacheth vs; Whe can understand

Pia.19.12 his faults? cleanse me from my secret sinnes.

The third thing is, The time of the Request: we see it must be The time, our daily suit vnto God, as every day we pray for daily Bread; so must we pray to God for the pardon of our sinnes. This is a speciall point, that every day we make attonement and reconciliation with God for our sins, because every day we renew our sinnes, and offend God, therefore we had need every day to renew our suits and prayers vnto God. When Adam was fallen, the Text saith, God came to bim in the coole of the day; the Lord would not let him sleep in his sins, but came and awoke him, putting him in remem-

brance of his sinne. So in the Law, if a man were vucleane, yet vucleane when the euening came, he must wash his clothes, and so be reconciled accordingly. Euen so, though we be vucleane by reason of our sinnes, yet if we wash our selues by true teares of rependance, we shall be reconciled to God, and admitted into the Camp againe. This then may teach vs, that howsoeuer we have our daily slips and sals; yet if we do euery day labour to make our peace with God for the sinnes of the day, that we do not let them run weekely, and monethly, and yearly, we may be sure to finde mercy at the hands of God.

Now there be diuerfe Reasons to moone vs to this duty, and

make vs renew our prayers daily without omiffion.

First, Because we are very prove to forget our sinner, nothing somen.

Therefore it is good to remember them, the sooner, the better. A

Steward who hath large reckonings, and but a short memory, he A Stewmust have the oftner reckonings, yea, every dayes account cast vp: ards so because we be forgetfull, and a number of sinnes do casily slip vs, we must desire every day to make even with the Lord. The Aposite countels vs. Eph. 4.26. Les not the Sun go denne vpon your Sunne, wrath. If then the Sun must not go downe vpon our wrath, to adwarth, monish vs not to be mercilesse, much more ought we to take heed that the Lords wrath go not downe vpon our sinnes, for want of our repentance.

Secondly, Because the fresher sonse of sinnes is at the first; for by deferring repentance, ittakes away the sense of sinne, as the memory thereof. Wounds (we know) bleed most when they be wounds fresh, then they do most feelingly affect vs: let one have a bruise bleeding. or straine, commonly the greatest sense and paine is at the first; but Bruise, afterwards time will allay, and mitigate, and so stacke the sharpnesse of sense, as we shall nothing so much feele the griese of them. So it is with our sinnes, our greatest and quickest sense of them is at the first, so the sooner we seek for reconciliation, the more easie will it be for vs to obtaine mercy, and we will so much the more eagerly desire it.

Thindly, Because, if every day we get our sinnes discharged, we shall 3 have the steffe to do when we come to die. Therfore it is good not to suffer them to run on, but take them in pieces betimes when they are committed, and repent of them. As a man that would cary home a great tree, if he divide it, and break it in a number of small pieces. A Tree.

A Maritantes Co.

he .

Arme , Leg.

Wounds

he may then with ease at seuerall times carie it away. So if we do with the great bulk and body of our finnes, divide them every day apart, and make our prayers for the daily remission of them, then shall we have the leffe to do when we come to die. Wherefore as finnes increase, to let vs enery day seek reconciliation, that we bring no after-reckonings to God: for enough are those every day by themselues.

Fourthly, Because the somer we repent of them, the somer we shall be quiet, and bane peace andrest; for so long as the conscience is awake; and not feared by finnes vnrepented of there will be vexation in the heart, vntill finnes be confessed and pardoned, as in Pfal 32.4. Danids case, He roared, and had no rest, until be had made bis peace with God. As when an Arme or a Bone is out of iovnt, the fooner it is fet, the more case one shall have. So it is with vs, when soener we have sinned against God, the soule being out of iount, the fooner we shall find ease. Wounds (you know) that are not by vndreffed. and by dreffed, will ranckle and fester so, as the cure of them will

be much more dishcult and dangerous.

So it is with the wounds of our finnes, if they be long kept from fearching, opening and laying them before the Lord. Let vs therefore preuent the mischiese which may follow our delayes. making vpon all occasions a continuall and speedy attonement with God.

The third generall part of this Petition is

The Condition of the Same.

We pray to God to forgine us, as we forgine others: yet this cannot be a cause of Gods forgiuenesse, but a condition onely: It can Part of the Petiti- be no canfe, for as the Schoolemen fay, Finiti ad infinitum nulla eft on. proportio: There is no proportion of the Finite to the Infinite thing. And so no reason, because we forgine our Brethren some small matter, that God should forgive vs the infinite debt we owe. Therefore no cause, but a condition of it. Very reason will teach vs this, that it is in the power of the giver to prescribe vpon What condition he gives his gift; as Christ faith to Peter, John 14.8. Unleffe I maft thee, thou halt not be cleane: As if he had faid, I am content that thou have part with me in my kingdome

and glory, but yet there is a condition annexed: Except Lwall thee. except thou obey me, submit thy selfe vato me, thou mayest not have it. So God did gine voto Paul the lives of all that were with him in the thip, yet it was conditionall, Except shefe abide in the Adarase (hip, we cannot be fafe. And fo must we be contented to rest voon 31. the means which God hath appointed: and be willing to performe such conditions as he enjoynes vnto vs. But the wickednesse of the world, and corruption of men, that willingly will not come to any conditions with God, but will have the bleffing without the condition: like the kiniman of Ruth, he would have guth had the land, but when he heard the condition, that he must have Ruth to wife, he refused the bargaine. So the rich man in the Rich man Gospell would have had eternal life, but when he heard the condition, that he must leave all and follow Christ in a poore estate, he would not meddle with it, but went away forrowfull. So it is with the world still, and so it is with most men, they would have t'eblessing, they would have life everlasting, forgivenesse of finnes, and the like, but they will none of the condition, to forgiue the offences of others. But let vs remember, if we looke to enjoy the Lords bleffings, we must come to his conditions; we may not haue them upon what termes we will, but be contented to accept of them on what manner the Lord will give them vs.

Now the Conditions that the Lord gives vs, are

First, Easie to be done: For the Lord dosh not fay man must content me for his finnes, let me have so many teares, so much forrow Ea fie. from thee proportionable to thy offences: foend as many dayes in my feruice, as thou haft fpent in the feruice of fin. But what faith he? Forgine, forgine, be ready and forgive others, and thou shalt euer finde me more ready to forgive thee. So that it is an easie condition which the Lord prescribes. O we might think it abundantly well with vs. if we were able to purchase so excellent a mercy as the forguenes of fins, at any rate whatfocuer: yea, though we bought it with a great deal of paines and transitory goods a year life it felf, but the Lord lets it come at an easier rate, at such a poor price, that it is wonderfull he imposeth no more voon vs. than to forgine others? This shewes his goodnes, love, and mercy, and all to make vs confesse the greatnes of the same. As Naamans servant 18. faid vnto his mafter, If the Propher had commanded thee a greater Nament thing, wouldest thou not have done it for thy bealth? But now, onely to feruant,

felues,

wash and be cleane, what a thing is this? So the Lord may fav. had he prescribed vs any disticult and hard matter for the remission of our sinnes, would wee not have beene glad of it? But now when he hath imposed so easie a taske vpon vs, as to forgine others, what shall be faid vnto vs if we

neglect it?

Secondly, A condition profitable to our felues, of no profit to the Profitable Lord at all; what doth he gaine by our forgining of our brethren? but all the profit redounds vnto our felues, both because we shall be the more gentleand fitted vnto goodnesse: and many times by this means we shall have the more favour and love, by winning many vnto vs in love and kindenesse: God causing vs to find from others, as they receive from vs: To gaining fome, whom neither sharpnesse, threatnings, nor forrowes could reconcile. Looke into the flory of the Aramises, 2 King. 6.22. When the King of Ifriel (hauing them in his power) would have killed them; no, (faith Elista) fet bread and water before them, that they may eat and drink, and go to their mafter, by which occasion the bands of the Aramites (it is faid) came no more into the land of I/rael to annov it: fo great profit came by this kindenesse and goodnesse: fo will it turn altogether to our profit and benefit, if we can practice this duty in forgiuing of others.

Thirdly, It is a condition which doth much further and helpe vs in Helpefull, the expettation and hope of bleffings look'd for. For, if we who be but men, that have but a drop of mercy, can forgive our brethren, we may well thinke, that the Lord who is the Ocean and full Sea of graces, must and will be more ready to forgine vs. When we see Sun shi- the Sun shine voon a wall, we easily conceine that it shines more ning on a brightly and glorioully within his owne Orbe. So we finding fo wall. much mercy in our selues to forgine our brethren a may easily conceive that there is much more mercy in the Lord to forgive vs, because he is the very Fountaine of all that mercy and forgiue-

nesse we shew to others.

Thus as the bleffing is conditionall, fo must we performe the condition, if we hope for Gods fauour.

Here comes a question to be answered, Why of all other duties dotb the Lord prescribe this condition unto vs?

Because by all meanes he would nourish and preserve love amongst vs as much as may be: for whereas by the taint and corrup-

on offinne, we are ready to fall afunder by infinite quarrels and jarres, and to to pull in pieces and rent the fweet bonds of brotherly fociety, wherein the Deuill hath played his part by bringing into the world division and diffention amongst vs; the Lord in his loue feeks to vnite and draw vs into one; therefore fof all conditions) imposing this of love voon vs : that if the love of God do vs good, we may be pleas'd to do good one to another. By this golden chaine he feeks to link and tie the whole world together: therfore we should by all means shun anger and matter of offence. Christians should be like roots well growen, which though ma- Roots. ny times they be divided and parted, yet by and by they do shut fo close, that no body can see the seame where the rent was, or the division. So among Christians, howsoever it cannot be but in this frailty of life, contentions and iarres will fall out amongst vs. yet must we shut againe so close, yea claspe one another so fast, as no body may perceive who hath offended.

Now in the Condition it selfe we may consider two things.

I The Duty, which is, To forgine our debtors.

3 The Quality, We must forgine them as God forgines Us.

By Debtors, first, are meant such as have sinned and offended against vs: for by debtors our Sauiour Christ doth not meane such The duty, as owe vs a money-debt; for a man may craue forgiuenesse of God, and yet require a money-debt of his brother. Indeed, in case of miserable extremity, when a man is insufficient and cast behindhand by ineuitable means, then a man is bound to forgine a moneydebt: for, the Prophet (1/a. 38.3.) amongst other sinnes vpbraids the people with this as a main great one: Ye will require all your labours as debts: but out of this case of extremity, with a safe conscience we may ask a money-debt. For, so when one of the Prophets loft his Axe; he cryed out it was but borrowed: in- akinde. ferring that it must be restored: and Elisa increased the womans oyle to pay debts with. And the Apostle bids vs owe nothing to any man but loue: to which I may add, that by Salomon it is made a note of the wicked to borrow and not to pay againe. So that it is cleare, by debtors our Sauiour Chriff meanes fuch as are indebted to vs in the debt of finne, whom we must forgive as the Lord forgiues vs; as the Apostle exhorts, Coloff. Chap. 3. Ver. 11,12. Put on tender mercy, kindeneffe, &c. forbearing one another;

and forgining one another, as God forgauevs, which is the fecond

Next, The quality of this duty, we must forgine others as God for-

The qua- gines vs.

First, (God forgines vs traly) He doth not make a shew of forlity of the duty. gineneffe, and keepe our finnes by him, to watch vs. a good turne.

but truly (according to his love and mercy) forgiving and forgetting our finnes: 10 must we forgine our brethren, and not make a thew of forgiuenesse, keeping rancour and malice in our hearts. like Cain, who spake kindely to his brother, but when he had

him in the field, fell vpon him, and killed him, Mat. 18, 22, Except to forgine from your hearts your brother, (faith our Saujour) you foall not be for gimen. So when we fay, I will forgiue, and do not. let vs consider, would we have the Lord to deale so with vs? confider, what a wofull case is this; for who can answer one of a thousand? and who cannot but be terrified to think that God

remembers all.

2 Sam. 12.13.

3

Gcn.4.

Secondly, God forgines us easily without any great adoe. No sooner did Danid fay, I have sinned, but Nathan told him, The Lord hath also out away thy sinne, thou shalt not die. No fooner was he humbled at his Masters feet, who owed the 1000 Talents, but the King released him, and so must we forgive our brethren, not stiffely standing upon our termes, but being gentle, and easily intreated as we finde the Lord is vnto vs. But I appeale to common experience how hardly we are drawne to this duty? there must be fuch intreaty, mediation, such going betweene parties as is wonderfull.

and all farre from the patterne here propounded vnto vs.

Thirdly, God doth forgine vs all our finnes, not our fmaller, referuing the greater, but generally all, and of all forts whatfocuer they be. So must we do by our brethren, forgiue them in all wherin they have offended vs; we must not keep any secret faults in store. but passe by and forgine all, lesse and more. But such is the custome of the world, that generally they can be content to fay. I would forgiue, but the matter is fo great, concernes me fo neare. toucheth my good name, my reputation, that I cannot. But if we wilbe affured to be the children of our heauenly Father, who shall inheritthe promises, we must breake custome with the world. and put on the spirit of meeknesse, patiently forbearing one another, as Christ himselfe hath taught vs, Luke 17.4. If senentimes a

a day be turneth vuto thee; and fay, it repenteth me, then fall fargine him. If this moue not yet let ve remember the many hainous finnes. which God forgings vs. and fo be moved to forgine others.

Fourthly, God for gives vs often, not once, but many times, though we fin from day to day, to morrow, and next day, yea, to our lines end. So must we often and upon all occasions forgine one another. If thy brother offend daily, thou art bound daily to forgine him; not once or twice, but even to feuenty times feuen times.

Thus if we follow the example of Christ, questionlesse there will be a great deale of more lone wrought in vs, we shall have an affurance of Gods mercy towards vs : prepare a way into our felues, by preparing our hearts to performe thefe things : that

with comfort we may pray in all occasions: And for-

gine us our debts, as we also forgine our - 1 and and debiors Nowfollowes the fixe

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to they that withing the pardon of our flues (through Gods fanour and mercy) all the bread in

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VI. PETITION.

And lead vs not into tentation, but deliuer vs from euill.

Fter prayer for our daily bread, we have beene taught to pray for the forgiuenesse of our sinnes, which was to shew that without the pardon of our sinnes (through Gods sauour and mercy) all the bread in the world is nothing worth. It is nothing to have

all the bleffings of Sea and Land, therewith to perish in sinne, and at last be damned with the Deuill: therefore after prayer for our daily Bread, we are taught to seek for pardon for our sinnes, re-

conciliation with God.

Now in this fixt Petition we are taught to go one step further, and pray to God for the grace of Sanctification, that we may not onely haue our sinnes pardoned, but our spirits also awakened and strengthened to recouer life, work vinisication, having power and vertue wrought to resist them, so as we may no more fall into sinne, but that we may be kept by the power of God in all holy courses. This is that we pray for in this Petition, that as God hath freed vs from our sinnes, so we may be freed from sinne hereaster; in summe, That we may not be led into tentation. But whereas there may seeme a connexion of two Petitions in one, it may teach vs two things.

First, That upon pardon of former sinnes, the Deuillia alwayes ready to fasten new sinnes upon us. Therefore after pardon of our sins, we pray that we may be kept from more sins, as knowing the Deuill will be busic, not only, not to let vs alone so, but seeks by all meanes to supplant and surprize vs, as the Apostle speakes,

2 Cor.

2 Cor. 11.3. But I feare, left as the Serpent beguiled Enethrough his subtilty, so your mindes might be corrupted, &c. and 1 Pat. c. 8. Be fober (faith he) and watch, for your adversary the Denill as a roaring Lion, walketh about, seeking whom he may demoure. So that however we may relie voon the pardon of our former finnes. the Deuill is ready still to thrust new singles voon vs. As we know if a prisoner get out of prison, and make an escape, the laylor will not Prisoner let him go fo, but make Hue and Cry after him, raise the Coun-escaped. trey, lay all the Townes and wayes to take him, till at last he seaze vpon him, and bring him back to the stinking Dungeon which he came from. So doth the Deuill deale by vs when we have made an escape, got out of the prison-house of our owne sinnes, the will not let vs go fo, but makes after vs, layes all baits and gins possible, to fee if possibly he can intrap vs. that so he may carie vs back to our former old courses to walk in the wayes of darknesse. So we fee the grieuousnesse of sinnes, and daily tentations, are inseparable companions in this life: for we shall never have our singles forgiuen but the Deuill will be ready to tempt vs vnto other finnes, fo to lay a new load ve on vs.

Secondly, That to the grace of Instification, we must alwayes labour to ioyne Santtification: that is, we must not onely labour to have our fins pardoned, but also mortified, and the power thereof weakened, for by finne there be two things alwayes remaining.

1 The guilt of sinne.

2 The corruption of it. The guilt of sinne, is a binding of vs to the punishment (as I have faid by order of divine inflice, which is taken away by the Lords mercifull forginenesse, but when the guilt is taken away, the corruption of finne remaineth, which is a way ward disposition of the foule, whereby it is wholly inclined vnto enill, and vnfit and vnable for heavenly things. Now this is that we pray for, that God would not onely take the guilt of finne away, with the punishment and penalty due vnto it; but the corruption of it alfo; this is our defire: others indeed are well enough content to have their finnes pardoned, but to have them mortified, restrained, weakned, and the power thereof abated and quite killed but a few defire heartily. But we who know the danger and bitternesse of finne, must pray also to have the soule fanctified, the faculties rectified. and fet in the same beauty that the Lord in the beginning gaue

Arme or Leg bro. ken.

gave it. When a man hath broken in Arme or a Leg, fome fooles care no more but to be cafed agains, fo the Chyrurgion can gine them fomewhat to take away the ache, they go no further: but they who be wife, do not onely feek to have the paine flaked. but also to have the bone well set againe, that by that means there . be no blemish or disproportion to the rest of the body. So it is with a true Christian, he doth not only desire to be rid of the pain of his fin, the aches of his foule, but the very corruption of italfo healed and mortified in him. Danid conjoynes these two together, Pfal. 102. 2, 2. Bleffe the Lord, O my foule, and forget not all his benefices who forgineth all thine iniquitie, and bealeth all thy difeafes. The like we have Pfal. 41.9.10. where he prayes, Hide thy face from my finnes, and blot out all my iniquities, create in me a clean boart, O God; and renew a right first in me. Thus after Iustification. he prayes for fanctification, which also must be our care through the course of our life. So much of the connexion.

The Petition it felfe hath two Branches in it.

I We pray that we may not be tempted outo finne.

2 That though we be tempted, yet we may not yeeld unto it.

Now there be two kindes of Temptations observable, which we are subject to in the course of our lines.

I Of trials and tentations to finne. Donoline of anto onen

. 2 Of sicknesse and difeafes.

Tentation is any present prouocation, or inclination to sinne. which is a bait laid by the Deuill, or our owne flesh against vs. When we pray therefore not to be led into tentation, we pray that we may not have any protocation or inticement to finde, that may ouercome or intrap vs in leading vs from that love, duty, and obedience we owe vnto the Lord: fo that the words in this first part of the Petition containe two principall things.

> I A Confession. 2 A Request.

First, in that we pray not to be led into tentation, Hereis a close confession that our sinnes deserve it, that the Lord may justly leane vs onto the will and power of temptation; as it is faid of the Gentiles, Rom. 1.34. Wherefore also God gane them up to their hearts Infts, to do things onfeemly. So 2 Theff. 2.11. It is faid, because they went on in the love of darknesse, and received not the love of the truth, that they might be faued; for this cause God should fend

them

wants and onely take the

them strong delusion, that they should believe a lie. So that God in his just judgment gives vs vp to our sinnes, making one siane the punishment of another, This the Lord shewes plainely in the Vineyard parable of the Vinyard, Elan s.6 For to also a man that hath a Vineyard, as long as it beares well, he will fence it, weed it, and bedge it, that no hurt come vnto it, but if it grow barren, and yeeld him no profit, then he causes the hedge to be throwne downe, pulls away the wall, and lets in Hogges, Swine, and Vermine to deuour it. So doth God order and deale in the businesse of our foules, fo long as we bring forth branches flourishing and worthy the fruit of the Gospell, so long as we are fenced and tended, well cared for of God But when wee grow barren, bring forth bryars and weeds, then all our labour is loft : when although the Lord doth not let in hogs and swine, yet doth the Diuell and all the power of darknesse come in vpon it, and blindes and hardens vs more and more; by reason that we have abused the gifts and graces which the Lord first bestowed voon vs.

The second part of this confession is, That we are exceeding prone to yeeld unto temptatson: Wherefore wee acknowledge that the Lord in instice may give vs vp to the temptations of the Diuell. for which cause we pray that we might not be tempted, because we find fuch infirmity in our felues, that if we be tempted, (a thousand to one) we shall yeeld to the temptation : for the corruption of man is like vnto dry Tinder, ready to kindle and take der, fire with enery little sparke. So ready are we to be carryed away with enery little temptation; wherefore our Saniour Christ wills his disciples to pray, Thatthey enter not into tentatio, as know- 41. ing how feeble and weake they were to refift it. Men know not themselues, if they do not know this, how ready and prone they be to lay hold on every tentation, so it is good for every man to be icalous of himselfe. if one had a body all of Gunpowder, how carefull would he be not to come neere the fire, afraide of enery little Body of fparke; euen fo, knowing our owne proclinity to finne, how ready der. enery sparke (that is, enery temptation) is to take hold vpon vs, we ought to be the more carefull, by all meanes to flie away from the occasio of it. O how ready are we to brag & vaunt of our strength. that al the Diuels in Hel shal not be able to corrupt vs, & thus many times affociate our felues with Drukards, Swearers & vncleane perfos. Little doe these men know themselves & their owne corruptio.

Candle on a wall.

that they be so apt to take fire, and ready to yeeld to temptation. And albeit they scape away with life as Isoob did, yet many times they goe away halting, and carry a wound and scarre with them to their dying day. As let a man stick a Candle to a stone wall, though the Candle doe not burne through it, yet it will leaue a shrewd smutch behinde it, soyling the wall, so as it will not easily be wiped out. Thus it is with tentations, though they doe not all the mischiefethey would & might doe, they will yet be sure to leaue an impression of filth & staines behinde them.

The second part of this first Branch of the Petition is, Therequest, that seeing we are so prone to yeeld vnto tentations, we pray that God would not leave vs vato our selves, or give vs ouer to them, but that we may bee kept by his power and mercy. not onely from sinne, but from all the occasions of it: which shewes, if we would keepe our selues from sinne, we must shunne the temptation, baites and prouocations thereunto, or else not auoiding the occasion, we shall never avoyd the sinne it selfe, confidering the proclinity of our nature vnto it. Can a man (faith Salomon) take fire in his bosome, and not be burnt? goe vpon coales and not finge his feet, entertaine many finnes, and not be faulty? It is impossible. Peter (as we know) was as bold, and (in shew) as well fetled as any man; but when he came vnto the high Priefts Hall, and was thrust in amongst that wicked crew, he thought it was good policy to fay as they faid, doe as they did, and fo most thamefully denyed his Master: but on the other side, good lofeph (as we reade) was not onely carefull to anoyde the finne, but the occasion of it, when he was inticed by his lewde Mistris; he hearkned not vnto her to lie with her, he durst not tarry in her company. So that herein confifts the wisdome of a Christian, to awoyd all the occasions and prouocations voto sinne. When the Lord determined to cause the flood of waters to cease from off the face of the earth: It is faid he stopped the fountaines of the deepe and thut the windowes of heaven. So because there be certaine floods of sinne in vs, we must stop the fountaines below, and the windowes aboue : all the occasions and prouocations leading vnto it, that we may anoyde the torment and ouer-flowing thereof Chryfostome fayes well, It is an easier matter to anoyd the occasion then when the occasion is offered, to anoyd the finne. An easier thing for a bird to flieby a snare, then when shee is intangled wish

Flood ceafing.

it to escape out of the danger, and anoyd it. Thus must the wisdome of the Lord teach vs wisdome to anoyde the occasion, as the sinne it selfe.

But from hence ariseth a great question: How can the Lord be said Quest. to lead vs into temptation, feeing Saint lames fages, That God tempteth lam 1.13.

no man to finne?

I answer, It is one thing to lead a man into tentation, and another thing to tempt. To lead a man into temptation, is, to permit Ans. a man to be tempted, to give way to the Tempter, and this God doth in inflice. For Saint Paul fayes, God gaue the Gentiles vp to their owne lufts: and by the Apostle it is said, he sent upon others strong delusions: yet doth not God tempt a man to sinne, but the diuell onely, and his owne concupisence, but God(in his Iustice) first gives way to the temptation, as is plaine by that place, 2 Kin. 32.20. Where God is brought in, asking this question : Who Ball entice Abab to goedown to battell, and fall at Ramoth Gilead ? and so voon the offer of an euill spirit, to performe this office; God fayes, Goe, thou shall intice him, and shall also prenaile. So that though God tempt no man to sinne, yet no man is tempted, but the Lord is the chiefe orderer and guider of the temptation. As when a man fets a Dogge vpon a Beare: It is the Dog that flies vpon the Beare, and lugges him and puls him : but it is the man that fets the Dogge vpon him, and guides, and ouer-rules him in Dogge, all that he doth. So is it in temptations, it is the Diuell and our Beare, owne flesh which tempts vs to sinne, but it is God in his Iustice. that directs, ouer-rules, suffers the temptation to ebbe and flow. goe on and off, at his owne will and good pleasure, of which there be two Vies.

First, seeing God can leade vs into tentation, that is, seeing all power of tentation is in his hand, this must make vs fearefull to displease him, who can turne the Diuell, Men, Angels, our owne corruptions loofe vpon vs, and fet our felues against our felues. Pilate thought to strike feare into Christ with this; Knowest thou not that I have power to crucifie thee, and have power to loose thee? O but much more ought this to strike terrour vpon vs, that lobn 19'10 the Lord who is Omnipotent, hath power to free vs from tentation : and when he pleases, also, to set all the world againstys.

vpon vs, to torment vs. Secondly, feeing that all power of temptation is in the hands Ve 2.

of God: from hence ariseth the comfort of a Christian, that the Diuell (for all his malice) cannot tempt vs one iot further, then the Lord will permit him, for his malice is both limited and restrained at the Lords good will and pleasure: else how line we, feed we, prosper we, escape we in dangerous tentations? but that our God doth ouer-rule all his malice and power; and make a hedge about vs, as we see in lob. Otherwise he hath malice and power enough to ouerturne and destroy vs all suddenly. To this purpose, Saint Paul sweetly speakes, I Cor. 10.13. That God will not Inffer us to be tempted aboue that we be able, &c.

The second Branch of this Petition is, (But deliver vs from enill.)

the Pctition,

Whereby is meant the emill of sinne, not any bodily enil of wounds, Branch of troubles, diseases, and the like, but the euill of sinne whereby God is prouoked and offended : being so called, euill, xuxio, &c. by an excellency or excesse, because of all euils, it is the greatest euill in this world, to have an euill conscience, to be of a lewd life, a fwearer, drunkard, vncleane person, &c. This is the greatest euill, aboue pouerty, ficknesse, blindnesse, lamenesse, or any worldly losse whatfoeuer: though most of the world doe not thinke fo. Demand of them what is the greatest enill in the world? some will say, a wicked wife, some the losse of dearest friends, some want of health, money and the like, fome one thing, and fome another, as their ignorance and fancy leades them: but the truth is, we fee the greatest euill is the euill of sinne : Which I thus proue.

Argu.

That must needs be the greatest enill which separateth vs from the greatest good.

God is the greatest good: and sinne separateth a man from God;

Jerem.

Therefore sinne must needs be the greatest enill of all others.

For neither pouerty, sicknesse, blindnesse, lamenesse, nor any affliction (of it felfe) separates from God: nay they being sanctified, draw vs neerer to God to know him better, and trust more in him; as Zeph. 3.12. I will also leave in the midst of thee, an afflicted & poore people, and they shall trust in me. Therefore of all enils, the cuill of finne is the greatest: seeing it depriues vs of the greatest good, of all the sweet and comfortable communion with God, his Angels, and all the ioys of Heauen, and brings to communion with the diuell and his angels, to Hell torments for euer. Wee fee how Mary wept and tooke on when Christ was removed

from

from her sight, Ob (sayes she) They have taken away my Lord, and I knew not where they have laid him: So is every true Christian Mary discouraged, having lost sense of communion with Christ: when exping he apprehendeth how his sinnes have raised up apartition wall betwixt God and him, this of all sorrowes is the greatest. Nay, in this case, nothing can comfort untill the Sun shine againe, untill the Sonne of Righteousnesse discouer himselfe some way to the soule, by some beames of his savour: as the Churches experience was in that dolefullestate, Lam. 1.16. For these things succeepe; mine eye, mine eye, runnesh downe with water, because the Comforter that should relieve my soule; is far from mee, &c. So is it with every sinne-sicke soule; untill they have found and recovered Gods savour lost.

The vie of this is, that seeing of all euills, sinne is the greatest, we mult learne so to esteeme and account of it. What a world is it to see, how men will complaine of worldly euils, pouerty, toothache, headache, and such like, and neuer complaine of our sinnes whereby the soule is made a stranger to God and we re-

puted as enemies vnto him.

Another vse may be to admonish vs that our greatest care must be to anoyde sinne : we see how carefull we be to anoyde Vie 2. fire and water, hunger and thirst, nakednesse and wants, how much more should we study to flye from sinne : seeing if all the euils of the world were compacted in one, they are not able to bee fo great an euill as the euill of finne, which as Saint Augufine fayes, is sweete, but the death bitter, which attends it in the August. bottome. The people, I Sam. 14. faw hony drop, and yet (though Hom. 42. they were extreme hungry) no body durst tast it, because of the curse; so howsoeuer we see the hony of this world drops pleasures 1, Sam. 14. of finne, yet it is not best to taste them, because of the curse and bitter fruite of sinne. When Porters are hyred to carry a load, Honey they vie first to feele and poise it with their hands, to see if they dropping, be able to vndergoe it, for if it be too heavy, they will not med- Porters. dle with it. So should we doe before we meddle with sinne, confider the burden & weight of it, waigh the danger and punishment. that fo finding it of all enils the greatest, we may flie and shunne it.

To be contented then to indure patiently the enill of punishment, that wee may escape the enill of sinne; seeing GOD of his in- Use; finite wisedome inslicts the one, that wee may be freed from

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Leffer cuill, Chirurgi-

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Chryfolt.

Hom. Ad Populum

Ætbiop.

the other: as one well fayes: A wife workeman, will vndergoe the lesser euill to anoyd the greater : as the Chirurgion cuts off one member, least all the body should be infected; or as in a fire men will pull downe three or foure houses to faue a whole Towne. So it must be our wisdome, by enduring the lesser, to auoyd the greater cuill of fin; for the euill of punishment, is not abfolutely and simply cuill, (euill in it felfe) it indeed seemes euill to him that feeles it : but it is good in it felfe, as Iranens speakes, It is good in it leffe as being an act of Divine justice. Malum Pen : Iran. ib.4. cuil in the puishment, Sed bonism oft lufficia Dei, good in regard of Gods Instice. But the cuill of sinne, it is absolutely and simply euill in it felfe : because it is a direct aversion and turning away from him that is onely good.

The Second thing remarkeable in this last Branch of the petitio, is, to observe two or three things from hence that we defire to be deliuered from enill.

First, Our some inability, that we be not able to deliner our selnes. It is God that must deliver and keepe vs from all sinne. So that in confession of our owne frailty and weaknesse, weacknowledge Ioh. 17.5. all power to be of God which must deliner vs from euill: yea, from this great cuill of fin. So Peter shewes, That we are kept from the power of God, through faith unto Saluation. And Christ prayes for his disciples, That the Lord would keepe them from enill. So that it is God only who keepes vs from enil: we are not able to

> keepe our felues from the very leaft. It hath been a question, whether man can resist temptation by the power of Nature without grace, wherein some of the Schoolmen goe on very smoothly, some worse and more harshly.

> But the truth is that no man by the power of Nature (not affifted by grace) is able to relift the least temptation. This not only Saint Augustine, against the Pelagians, shewes by many ftrong reasons; but also very reason wil confirme it. For,

> No body can deny but that it is a good thing to refist any tentation what foener.

But there is no good thing in us by Nature.

Therefore by Nature we cannot refist any tentation.

That there is no good thing in vs by Nature; fee for proofe, 2 Cor. 3.5. Where the Apostle shewes, we are not of our selues sufficient to thinke a good thought, and Christ tels vs lohn. 15.5.

Queft.

Anf.

Argu.

without me ye can doe nothing: Wherefore we must desire still that God would deliuer vs by his Almighty power A little childe, so long as he is led by the hand of the Mother, so long is heachided, ble to walke vp and downe the house without hurt, but if the Mother once let it goe, then it falls and breakes face or nose, and so cryes out. So it is with the children of God in this world, so long as he vpholds and sustaines them by his grace, so long doe they walke without hurt and danger in the wayes of God. But let him neuer so little withdraw himselfe and his Grace, leave vs to our selves, by and by we fall into great and grievous sinnes, whereof happily we are not healed many a yeere after. You see what Danids confession is; I said in my prosperity, I shall never be mooned: But thou hidst thy face, and I was troubled.

Secondly, This shewes it to bee a great deliuerance and worke of Gods goodnes and mercy to be kept from sinne. It seemed a great deliuerance, the escaping of bodily danger as Peter from prison, loseph out of bondage, Daniel from the Lyons denne : but indeed the great deliuerance is to be freed from finne, which the Angell pronounces as a great bleffing (speaking of the birth Math.1.21 of Christ) His name shall be called lesus, for be shall fane his people from their finnes. So Pfal. 116.8, He confesses this for a great mercy. For thou hast delinered my soule from death, mine eyes from teares. and my feet from falling. This the people of God must especially pray for, to be freed from the power of sinne. but oh! the greatest part of this world have no care to bee delinered from this greatest enill; So they may be delinered from trouble, danger, ficknesse, they think all is well with them, they are content to line and dye fo, yea to rot in their finnes. As the children of Ifrael cryed vnto Mofes, Tolle Serpentes, went to have the fiery Serpents Fiery Serremoued, being well enough pleased to retaine their sinnes, so pents, they were rid of the Serpents. So doe the men of this world defire to be rid of the Serpents, worldly griefes and wants, annoyances, ficknesse, lamenesse, vnseasonable weather, and such like. but no care to bee rid of the greatest enill of sinne.

The third thing is an Interrogation, by way of demaund what Queft.

I answer in general, we pray to be deliuered from all sinne, so Thing, it comes in varestrained, Lord deliuer vs from entil, that is from Ans. all cuill. So that wee pray to be deliuered from enery enill way.

Q 4

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resoyeines

as Danid, Pfal. 119, 101. I have refrained my feet from every euil way, that I might keepe thy commandements. So the apostles 2. cor 7.1. exhortation is, Let us cleanfe our felnes from all fibhine fe of the flesh and spirat, perfecting sanctification in the feare of the Lord. It is the common corruption of the world, that they bee carefull to avoide some sinnes and not others. Like Ichoram, who tooke away the Images of Baal, and yet departed not from the finnes of Ieroboam. So it is with many of vs, we can be contented Images to take away the Images of Baal, to be afraid of some groffe of Baal, and grieuous finnes, fuch as Murther, Theft, high Treason, &c. and yet they will continue in a number of other finnes vnrepented of. But we must slie from all sinne, as much as may be. If a A theefe. Theefe have found one hole in a house, at that one hole, he may carry out all the wealth and treasure of that house. So if the Diuell finde but one hole in our hearts, one close fin we are addicted to, at that one hole he will rob vs, & carry out all our treasure, leaue vs neuer a good grace to stand by vs at the day of death.

Thus much in generall.

In parti-

Secondly, we pray particularly to be delinered from three wicked enils; First, From the enil of a micked heart, because it is the fountaine that all our actions come from; for which cause the Apostles exhortation is, Heb. 3. 12. Brethren take heed, least there be in any of you an enil beart, to depart away from the lining God. And the wise mans counsell is, Prov. 4.23. Keepe thy heart with all diligence, for from thence cometh life. It a man would have good water about his house, he must especially look vnto the cleansing of his Springs, for though he cleanse his Pipes and Conduites, yet if his Springs bee foule and muddy, he is never the better. So because the heart is the Fountaine and spring of all emill, we must especially looke to that.

The fecond kind of earls which we pray against, are offensine emils, scandalous to our holy profession, such as doe not onely bring disgrace vpon our selnes, but in some fortals cast disgrace vpon the Lord himselfe. Which is contrary to that rule of the Apostle, 1. Cor. 10.32. Give no offense, resider to the sewes nor to the Gentiles, nor to the Church of God: even as I please all mentin all things, &c. So Paul saith, 2. Cor. 9.14. For it were better for me to dye then that any man should make my resoycing vaine; So it should be with vs, rather to die a thousand deaths then to loose our

reiovcing,

reioycing, bring any dishonour vnto God, or staine our holy

profession, and the Gospell.

Thirdly, We pray against the enill of our owne Nature, that is, against those sinnes we are most prone, and inclined to, for enery one hath fome speciall sinne which haunts his nature about the rest. Now therefore wee pray vnto God that he would deliver and keep vs from the speciall sinnes which our narure is prone and inclined vnto: As the Drunkard from his owne drunkennesse, the Lyar from his deceit, the corrupt man fro his vncleannesse, &c. Danid he prayes (to this purpose) to be delinered from his iniquity. It cannot be somewhat easie to keepe vs from our owne sinnes, such asour nature is most inclined vnto, herein a man may make trueft tryall of himselfe. And as this must be the continuall care of a Christian fo especially now when the bleffings of God lie before vs, and we be ready to gather that which the good hand of God hath prouided for vs, O then pray vnto God that we be kept from euill, from the euill of finne that he doe not take away his bleffings, or hide his countenance from vis: as Mofes was defired to couer the thining brightnesse of his face . But intreat wee the Lord to come into his Vineyard, to enter vpon his bleffings, and to injoy the fruite of our labours; and fo to guide vs continually by the hand of his good prouidence: As me may not be led into tentation, but be delinered from enill. And that for these reasons.

For thine is the Kingdome,

2 The Power.

3 And the glory for ener.

Amen.

Hauing thus spoken of the Petitions, both which concerne Gods glory, and our owne good: whereby Christ hath taught vs to make our requests regular, whatsoeuer wee aske, demaunding 1.166.5.4. it according to Gods will, with assurance to receive it: as we have it, 1 1068.5.4. He now at last brings vs vnto a view of those reasons, whereby we may strengthen and backe our Petitions, that we may be assured not to loose what we pray for Seede as we know may perish two wayes.

I If it be not good.

2 If the ground be naught. We sould characte

For though the feed be good : yet if the ground be not anfwerable,

swerable, it will come to nothing. But it is not so with the seed of Prayer, for the ground that it is fowed in, is the eares and bosome of God. Therefore how socuer it may perush in respect the feed is not good, yet it can never miscarry, because the ground is good, but the Lord will make it prosper and returne it with a bleffing and increase.

Therefore let vs hold our selues to the rule of Christ, and then wee need not to doubt, but to have a bleffing; if wee feeke for it, and be not wanting to our felues, the Lord will not be wanting

vnto vs, as you have heard.

Now for the conclusion, it containes two things.

1 Certaine reasons to inforce the Petitions, Thine is the Kingdome, Power, and Glory.

2 A reflection or resterating of our desires, in the last word,

Amen, which is as much as to fay, Lord, let it be fo.

First, for the reasons, we must consider, why our Saniour Christ annexeth these, and doth propound Petitions without inforcing reasons? This was to shew with what earnestnesse, and excellent feruent intention, we must pray to God, not slightly and coldly, but pressing him with arguments, being serious to obtaine what we pray for. But how doe many of vs pray, indeed it is with such deadnesse, and coldnesse, as if we did not greatly care whether our requests be granted or not. Now to correct and mend this fault, our Saujour shewes we must be serious and earnest in our fuits. Danid fayes, My voice came to God when I cryed, My voice came to God, and he heard me. Children be earnest when Children they craue, but when they cry, they are so importunate, that they will have no nay. So we that be the children of God, must not onely craue of God, but cry alfo, and be so importunate, that nothing can quiet vs till we have our requests granted, and the blesfings we feeke for. This our Saujour shewes by the importunity of a friend, fuing at midnight, (an vnfcafonable time) who beates, and Luie. 18.5 knockes, and calls, and will not rest vntill he have the three loanes that he came for. As also by the widdowes importunity and prenailing with the vniust ludge : which shewes, that the greater and more it is, the more acceptable our Prayers are and the likelier to speed.

crying.

Saint Paul wills vs to striue by prayers with God : meaning, that as Iacob strone, wept, and wrastled with the Angell, and would would not let him goe without a blessing; So should we strine with God by prayer, in a holy reuerence, and say as he said, Lord I will not let thee goe unlesse than blesse me, unlesse them she mercy Host. 12 4. upon me, and grant me my desire; and then, no doubt, keeping the right course which Christ hath set downe, we shall prevaile with our God. But oh! how are we to seeke in this, how poorely come wee forward in grace, as having no life in vs? as though we suspected that God were not able to grant our requests? or else the immoderate cares of this world choake vp our desiress or the soolish interposition of vaine thoughts, and wanton motions hinder our zeale and devotion. So that by our Saviours reasons, we must learne to quicken our selues, to be more serious in our prayers, considering God will have it so, and delighteth in importunity, therefore shewing vs undeniable reasons to incite vs to pray.

Secondly, we must consider, What kinds of reasons they be which 2 Christ annexeth here? They be all reasons taken from without vs, What and not one of them found within vs: which was to shewe, that kind of nothing of the world is within vs, (no not in the very best of vs) reasons that might moone or incline the Lord to shew mercy and fauour vnto vs: no such dignity or merit, whereby we may procure fauour or thinke to be heard and speed at the hands of God: seeing whatsoener inclines God to heare and pitty vs, is wholly in himselfe, As Danid shewes in that prayer of the Church, Plas.

44.4. Thou art my King, oh God, command delinerances for saceh; through thee will me push downe our enemies, through thy Name will me tread them under that rise up against vs. So Plas 143.11.

Hee begges quickning from God for his Names sake, &c. And Daniel. 9.18. (saith hee) We doe not present our supplications before thee for our ownerighteousnesses.

So hee himselse by the Prophet speakes in another place: 1 1/4.48.11.

doe not these things unto you for your sakes, O house of Israel; but
for my holy Names sake, &c. Thus when we would obtain any
good thing from the Lord, we must learne to goe out of our
selues, and to raise all the matter of our hope and speeding
from the Lord, for his owne sake, out of his meere goodnesse
and mercy.

Thirdly, we are hence to consider with our selues, that the Thereaveasons be fit and forcible, whereby can Saujour Christ, secretly sons are answers forcible.

answers three doubts concerning prayer, which might be discouraging impediments, to hinder vs not to speed, when we pray,

First, When the party to whom we pray, bath no authority to grant it. This was feene when the Mother of Zebedees fonnes came vnto Christ, desiring a request of him, that her two sonnes might sit, the one at his right hand, the other at his left hand, in his Kingdome : vnto which Christs answer was; first, in generall, Yee know not what yee afke, &c. and then he tels her, But to fit on my right hand and on my left is not mine to give, but it shall be ginen to them, for whom it is prepared of my Father. Here the petitioned amisse, in such fort as cae meerely fro affection & fauour to her childre, this is one impedimet. fuing vnto one who hath no authority to grat, at least in that thing,

Maih 20.

11.

Secondly, When though the party bath authority, yet he bath not power and ability to doest. As in that defolation of Indea, prophe-14.3.7. fied of, Ifa. 3.7. Where some should come and hang upon helplesse hela pers: this answer (he shewes) they make. In that day shall he fwcare, faying, I will not be an healer, for in my house is neither bread nor clothing, make me not a ruler of the people. So Mat. 17.16. we read a complaint made vnto Christ by a certaine man whose some being lunaticke and brought to his Disciples, they could not cure : this is also a discouragemet, if we doubt of the parents ability to helpe.

Thirdly, when though the party we come to hath both authority and ability, yet is unwilling to grant, as we fee in charlish Naball towards David; Shall I then take my bread and my water, and my 1 Sam.25 flesh that I bane killed for my shearers, and give it unto men, whom I know not whence they be? thefe be the three impediments which if they possesse one throughly with a prejudice, may hinder prayer: either not to be, or if done, yet not to speed. Now, our Saniour Christ remoueth all these, shewing; I That the Lord bath authority

to doe it, because the Kingdome is his. 2 The Lord hath ability, because bis is the power.

2 Hath willingnesset doe it, because at the glory and bonour of it Ball be his owne.

And thus by these three reasons, our Saujour hath cleered and remoned all these rubbes in the way, which might make vs doubt not to obtaine at the hands of God what we pray for.

Concerning the first reason, taken from Gods anthority, (For Reason. thine is the Kingdome) we obsciue, that The Sourraienty and free disposition of all things is in the hands of God: So as we may well

pray,

pray, Lordshon mayest gine vs Heaven, pardon of sinner, daily bread, all that we need and pray for, Because, thiness the Kingdom sthou. hast the free and incire Dominion of all things and thou (as Soueraigne Lord) maist dispose of them, and dispence them at thine owne will. So. Danid faith, Thine, O Lord is greatneffe, and power, and victory and praise : for all that is in beanen, or in earth, is thine: both riches and bonour come of thee, and thou raignost over all coc. All other things are tyed to lawes & rules; a man in his family may not take the childrens bread and give it vnto the dogs. Yea, a King that will rule in his owne Kingdome, hath his power limited and confined of God; for it is mentioned as a note of an enill King, I. Sam. 8. 14. That he shall take their fields and vineyards, and best Oline trees, and give them to bis fernants; But God hath an illimited power and vnrestrained, so as he may dispose of all things at his pleasure: being therefore fure that we can alke for nothing which he hath not authority to give vs.

Nay, this reason, if it be well weighed, hath a further force in it, Namely, because the Kingdome is thine. So O Lord,! it belongs vnto thee, & is much for thine honour, to give vs all these bleffings and graces that we pray daily for. For we all know that it belongs vnto a King to prouide for the comfortable and good estate of his owne subjects and servants. And therefore Solomons kingdome and gouernment (amongst other things) was so renowned for this, be-salomons cause he did so royally and richly prouide for his subjects, that sil-prouision, ner was nothing worth in his dayes. So feeing God is our King, it belongs to his care, to furnish and store vs with all graces needfull. Thus holy Danids practife was to fetch all his wants out of Gods ftore-house, as Pfal.5.2. Hearken unto the voice of my cry, my King, and my God, for unto thee will I pray. The reason of this his dependance vpon God, hee shewes, Pfal. 74. 12. For God is my King of old, working saluation in the midst of the earth. Thus also it is Gods honour to furnish his owne subjects and servants, with all manner of bleffings and graces necessary. The vses briefly

aretwo.

First, seeing the Kingdome is Gods, whatsocuer thy selfe or thy estate be, though neuer so vnworthy or vnsit, be not distrust- Ufe 1. full, discouraged, doe not despaire, because the kingdome is the Lords, that is, Hee bath the free and absolute disposing of all to distribute, and gine away at his pleasure, unto whom he will and when he

will. Therefore yet a while, pray still, be patient, and waite his leisure, for he will come to thy comfort in the best time.

Use. Secondly, seeing the kingdome is the Lords, never grudge at the good estate of another: because the Lord is onely wise, yea, infinite in wisdome to dispose of all things as he list. It is not Math. 20. Lawfull for me to doe with more owne as I list: So let vs be contented with his good will and pleasure, hee who hath least hath more, then he descrueth: see what lacob sayes, Gen. 32.10. I am not worthy of the least of thy mercies. So when old Elis was threatned with the destruction of his house, for the transgressions of his sonnes:

1 Sam. 3. his reply is. It is the Lord, let him doe what seemeth him good. And 18. Danid Plat. 39.9. saith, I was dumbe, I opened not my mouth, because

thou didft it.

The second reason is taken from The power of God; that is, the strength and abilitie to doe all whatsocuer we pray for or need, is Gods. Earthly Kings many times want power, though they be willing to helpe their subjects and servants; as when the poore woman cryed out to the King of Israels (in a great distresse of hunger) Helpe my Lord, O King! He answered: Seeing the Lord doth not succent thee, how should I belpe thee? Thus we many times want power, but there is no want of Power and ability with God, seeing out of the rich store-house of his abundant plenty, hee is able to supply what wee stand in need of: As the Apostle speakes, Eph. 5.20. Vnto him therefore that is able to doe exceeding abundantly,

Math. 8. above all that we are able to ask or thinke, be all glory for ever. Thus it is a good thing for every man to be perswaded of this, that we can aske nothing at the hands of God, but he can give it. Where, upon the Leper, and so the Centurion, both come to Christ with this speech, Lord if thou wilt, thou canst make me cleane. And 2.

Peters Sea Cor. 9.8 He shewes this much, That God is able to make all grace

walking. abound in them, &c. Peter (we reade) fo long as he carried his eye to Christ, he was able to walke vpon the waves of the Sea. But when he lookt away from Christ, and cast his eies vpon the Windes, and Billowes, by and by he began to sinke. So it is with

A man on vs in this world, as long as we can cast our care vpon the power of a Tower. God, so long we may be vpheld in all temptations and troubles: as a man standing on the top of a high Tower, is safe so long as hee lookes vp, but looking downwards, is ready to fall. So it is with vs, when we doe not looke vnto Heauen, but looke on searces

and

and other things downewards, we by and by are in danger of drowning. It is a good thing therefore ener to looke vnto the power of God, considering that what is impossible to man, is possible with God, with whomall things are possible.

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The third reason is taken from the glory of God, For thine is Reas . 3. the glory, for ever and ever. That is to fay, Lord it is thy glory and honour to doe these things that wee pray for, and though not for our fakes, yet Lord doe it for thine owne honour and names fake, which is about all things a strong motive, there being nothing which more moones, and preuailes with him, then his owne glory. The glory of God is as it were the eye of God, his tenderest part, yea, such a part, as he will not have touched : as Isaiah speakes thereof. My glory will I not give to another, (faith the Lord) So though nothing in the world be in vs, and we have no merit, being to fall into the dust, yet this is sure that the Lord will thinke vpon vs, as Dauid speakes, Pfal. 40. 17. But I am poore and needy, yet the Lord thinketh on me coc. he will thinke on whatfoeuer concernes his owne glory and honor: Consider we then what a great mercy this is vnto vs, that the Lord hath lapt and folded vp our good, in his glory. As the Iuie is fo wrapt about a Iuie. tree, that it cannot be fel'd, but we must fell the tree also: so is the glory of God infolded and wrapt in our good, that they both goe together.

These things considered, let vs striue in our prayer, with humblenesse, consession, shame, importunitie, giuing all to God, and emptying our selues of all good things in our selues. So Abraham speakes vnto God, I have presumed, that am but dust and assess to speak unto the Lord. So he sayes, Isa. 40.17. At Nations before him are as nothing, and they are counted to him less then nothing, and vanity. Thus must wee come downeall and be abashed in our ownessight, referring our selues in prayer to the good will of God, vsing strong

Arguments, and much Patience in Humility.

Amen.

This Last word containes a reflection or inference of our defires. Some learned men take it for an assent of faith, but though in Positions and propositions, it be so, yet in prayer it is alwayes vied as a roote of reflection, Amen, Good Lord let it be fo. Which

thewes that there must be great attention in our Prayers, the mind must be seriously fixed upon that we speake for to the Lord, without straying and wandering thoughts. It is an opinion of the Papists, that if a man have a general intent to pray, it is no sinne to entertaine wandring cogitations, so that a man may goe on with beades and finish up the number of his dotish sayings for all his businesses. As they that have a journey to London, if they put themselves on the way, need never think on London, for every to London, step the horse takes, sets him forwards. But our Saviour Christ here shewes the flat contrary, that we must finish up our prayers, with the same attention, earnestnesse, and feruency, with which they were begun, all wandring thoughts being expelled for so long and no longer we pray, then our minde is elevated and listed

Speech turning. vp vnto the Lord.

Saint Angustine sayes wel to this purpose; who intends to speake to one in a serious matter, and then turnes his talke to another? who will have a suite to a Judge, begin to propose the matter, and then turne his speech to his friend standing by? who can suffer this? who can endure it? much more then when wee come to GOD in prayer, ought we to have our thoughts set, and mindes prepared to be attentive vnto that which is said: like Holy Danid: to bee able to say, My heart is fixed, O Lord, My heart is fixed: anake my glory, & c. that we may not appeare before the Lord, with flat, dead, heavy spirits, and wandering thoughts, but with ravished hearts and mindes, serious, thirsty, carnest, attentive, longing for the things prayed for; We may alwayes

to our euerlasting reloycing, to cry, Euen so Lord; Amen, Amen,

Veni etiam Domine Iefr.

FIN IS.

THE POORE PENITENT:

OR,
THE DOCTRINE OF
REPENTANCE.

As it was preached in diverse Sermons, by that reverend, learned, holy, painfull, and indicious Divine M. Iohn Smith, late Minister of the Word of God at Clanering in Esex: and sometime Fellow of S. Iohns Colledge in Oxonsord. Published since his death for the Hungry.

V prightnesse hath boldnesse.

ISAY 48.18.

O that thou hadit bearkened to my Commandements! then had thy peace been as a River, and thy righteousnesse as the manes of the Sea.

Thy seed also had beene as the sand, and the off-spring of thy bowels like the granell: his Name should not have been cut off nor destroyed from before me.



Printed by George Miller for George Edwards, and are to be fold at his house in the Old Baily, in Greene-Arbour, at the signe of the Angell. 1633.

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As it was preached in diacrie Sermons, by

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To the Reader.

Hristian Reader, I send thee here the sowre and bitter Pill of Repentance, yet feare it not; for it comes not to kill, but to cure thee. It may bee bitter in the taste; but

take my word for it, it will be healthfull in digestion. I know thou canst indure to sweat, purge, and toyle for the health of thy mortall body; why wilt thou not do as much for the euerlasting good of thy immortall soule? If thou be an Atheist, I leave thee in thy gall of bitternes unto thy perdition(except thou repent:) but if a Christian, I pray thee remember what the Spirit of God Sayes. Every one that hath this hope in him, purgeth himselfe even as he is pure. Are all things become new by Christ, and dost thou thinke to goe to Heaven in the oldrotten defiled rags of the first Adam? there being no change wrought in thee? Deceiue not thy felfe, there is no remedie; if thou wilt not mourne for fin, thou shalt mourne for judgement, if thou wilt not shed tears here for thy offences, there is no remedy thou must of necessitie weep for ever in hell, where shall be (saithour Sauiour) wailing and gnashing of teeth world without

To the Reader.

without end. Be not therefore (like Ephraim) a deceitfull Merchant: weighthings rightly in the ballance of the Sanctuary: and remember (as God wishes of his people Israel) that thy chiefest wisdome is to remember these things: the misery of sinne; the happinesse of holinesse, and thy latter end: which if thou neglectest, all thy other actions are and (ball prooue but meere foolishnesse in the fight of God. Vanquished by the importunity of a friend (in hope it might prooue profitable for thy good) I gave way to the printing of this small Treatise: though (in regard of my owne weakenesse) I did not hope to live so long as to review and publish it my selfe. Pardon therefore I intreat thee the wants and failings thereof: Feed on the honey: Supply the rest with thine owne mounting more ample Meditations: and with the belpe of others of this nature: Ve it by Gods blessing as a poore helpe to lift thee up one step higher upon lacobs ladder (which is the end I aimed at) untill some other of more learning, piety, experience and wisdome erect for thy sake a more excellent fabricke poon this weake foundation, which he heartily wishes:

Thy feruant in Christ Iesus,

IOHN SMITH.



To the Christian Reader.

TO THE CHRISTIAN READER.

Entle Reader, I offer here vnto thy view a Treatise of Repentance, which I found in the study of the most worthy Author a little after his death; written in an extraordinarie small rugged blotted copie: which fince that time with exceeding care and paines was thus fitted for the publike good; hoping that thou wilt take it in good part as it is, though the exact curious hand of the Author was not to perfect it, as he intended, it he had lived a little longer, I know the diverse Bookes already extant vpon this subiect, might have discouraged me so, as to have spared my paines herein; but that as diverse meates diversly cooked and dressed, fit best diversitie of Palates and queasie stomackes; So I hoped that perhaps the plaine and vnusuall handling of this Treatife, might comfort, incou-

rage, and stirre vp some one or other, supplying

from

To the Christian Reader.

from the store-house and sountaine of the euerabounding Spirit, somewhat not observed, or at least not thus cooked by any other. For which cause, and that the memory and paines of so learned, holy, and indicious a man of God, should not be altogether buried and forgot, it hash beene thus by Gods assistance published. Let mee therefore intreat thy charitable censure of what is done for Gods glory and thy good, for which, I promise some other way to striue how I may best shew my selfe,

Thine in the best bonds,

IO. HART.



A TREATISE OF REPENTANCE.

GALAT. 3.19,24.

Wherefore then serweth the Law? It was added because of transgressions, till the seed should come, to whom the Promise was made, and it was ordained by Angels in the hand of a Mediatour.

Wherefore the Law was our Schoolemaster to bring us unto Christ, that we might be instified by faith.

Saluation giuen of God, there must bee two workes.

1 A worke of the Law. 2 A worke of the Gospell.

That the Iaw may effectually worke vpon vs, and bring vs vnto that for which it was appointed of GOD, there must be

1 Aknowledge of the Law. 2 An application of the Law.

Of the knowledge of the Law we have already spoken: now are we to intreat, How every man may apply it to himselfe, and so thereby both measure his own courses, and curb his wicked life. For, euen as the man Elisha (2 King. 4.34.) applied his body wnto the Elisha.

childs body, his eyes vnto his eyes; his hands vnto the childs hands; and his mouth vnto the childs mouth, &c. and then it appeared what difference there was betwixt the childs cold body, which began to receive life from Elifaes warm body: fo when a man shall apply the Law of God vnto himselfe vnto his heart, he shall soon perceive what a damnable estate he is in, and how farre short he comes of the meanes to avoid death and damnation. So then, the best course for enery man is, to apply the Law of God vnto himself, and measure his owne actions by it; for, a man may have a great deal of knowledge of the Law of God, and yet be nener the better for it, if he be not wife to apply the knowledge vnto himself, and examine his own courses and life by it, for this will discouer vnto him all his spots and blemishes: and leave no corner of the foule vnranfacked. Euen as a workman comming to hew a peece of timber, he takes a line or a thred, and applies it vnto it, by and by he sees where it is marked, or chawlked, or crooked, or ftraight, and so proceeds in his work accordingly: so let a man apply the straight threeds and lines of the Law of God vnto himself, and by and by he fees his owne cuill wayes: where he performed too few duties, where he profecuted too much his own will, and how there remaineth vnto him a reward according to his euill or good actions. So then every Christian who taketh care to apply Christ vnto himselfe, must not only know the Law of God, but know how to apply the same vato his owne soule and conscience: that the Law may affright, wound, and bring him under, both to a sense of sinnes prosent venome and bitternesse, as also to an vnfained and found totall hatred thereof for the time to come. Now of the Law thus applied, there is a double vsc;

I In the man Unregenerate.
2 In the man Regenerate.

In the vnregenerate man there is a fourefold vsethereof.

First, It showes him generally what is sinne: for a man by his owne light of his eyes and reason, is not able to discouer his discase vnto himselfe, Rom. 3. 20. For by the Law comment the knowledge of sinne: and Chap. 7. 7. Nay, I knew not sinne but by the Law. So then, the Law of God discouers and displayes sinne vnto vs. O we cannot see with the light of our owne eyes and vnderstanding, if God helpe vs not to see. We are not by nature inspired to know good and bad. No vntill the law of God discouer

Pecce of Timber.

Ufe 1.

discouer vnto vs what sinne is, it is impossible for vs to discerne our miserie. As a man that is brought into a darke roome cannot A darke tell how it stands, whether moated, or towards a yard or orchard, Roome. nor how it is adorned, and made handsome and fine, or otherwise lies fluttish and beastly: but bring a candle into the roome, or tarrie till the Sun rifeth, and by and by every thing is apparent: So let a man looke vpon the light of his owne reason or vnderstanding, and he will quickly fall into every ditch, and run headlong into the by-wayes of frailtie, corruption and wickednesse. But let God light vp the candle of his Law, and by and by we shall fee what is good, what is not good: what is lawfull, and what is vnlawfull for vs. This is the first vse of the Law in the man vnregenerate; it showes him generally what sin is, that it is a sin to lie, to fweare, to make our table-talk of filthy actions, to be disobedient to superiours, and that we must be disrobed of our own filthy estate. The Law of God(I say) can discouer vs, whether we offend in thoughts, words, or actions, and make it easily knowne what sin and corruption dwelleth in vs: as the Lepers faid vnto themselues, Lepers. 2 King.7.9. We do not well, this day is a day of good tidings; Let us rife, &c. So the Law of God can make a man fay vnto himfelfe: I do not well to lie, to sweare, to dice, to mis-spend the Sabboth, to riot in euill company, to be impatient, proud, couetous, a backbiter,&c. O let me rise and get me away speedily from this miserable condition, lest enill befall me.

The second vse of the Law to a man vnregenerate is, To see Use 2. him the fearfulne (e of finne, what a grieuous and fearfull thing fin is: how dangerous for a simple man to offend so great a God, to incurre the indignation of so high a Maiesty. A woman hopeth she Woman is with child, when the feeleth many stitches, longings, and other pained. distemperatures of her body, but when her greatnesse and swelling wombe appeares, then she is affured, and not onely findes it so, but ere her deliuerance feeles diuerfe violent pangs and grieuous con. unisions: So when men run on in sinne, the Law of God at length makes their wickednesse apparent, not without perturbations, anguish, and forrow, till there be a deliuerance from the same, and the hainousnes of their transgressions; againe, as a man having a foule bedurted, or bespotted face, doth neither know the same, nor seek Dirty face to wash or make it cleane, till some friend bring him a glasse, or he himselfe look in one of purpose, then is his volinesse quickly disco-

uered.

nered, and he is ashamed of his former deformity; so fareth it with a man in sinne, he knoweth nothing, nor feeleth his owne wretchedn sse, till the Law of God acquaint him with his misery, and shew him the vely and bespotted face of his transgressions; yea, to be lothsome and abominable, soule as any vile Lepers vnder the Law. Yea, the law of God pleads (as it were) in Gods behalfe, and saith, as in 1/a.7 13. Is it a small thing for you to grieve me, but you will also grieve my God? This is the second vise of the Law, not onely to shew vs what sinne is, but also to discouer the greatnesse and hainous seefe of the sinne; and what a fearfull estate we remaine in vnder the same, with the vengeance and punishments that must and will ensue vpon it, if we continue in the fearfull estate thus presented before vs.

The third was of the

The third vie of the Law of God is, that It themes in particular one to be a finner; a great and gricuous finner in the fight of God. fo that the Law of God doth not only shew a man generally what is sinne, or how gricuous and contagious a thing sinne is, but it alfo shewes a man that he himselfe is a sinner, a great and manifest offender against the Maiesty of a great God, so that a man must not be contented with the first or second duty, but come particularly vnto himselfe, or else the Law will follow him at the heeles with Tues bomo, and make him ashamed of his wickednesse, or vnwillingnesse to be discouered. It will do as Wathan did to David, at first he began with Parables, and layed open not onely a finne, but the hainoufnesse of the finne; but at last he came nearer, and in plaine termes faid, Tu es bomo. So doth the Law of God deale with all finners, and neuer leaueth them till they apply it particularly to themselves, and be able or willing to say as David saith. Pfal. 51.3. Against thee, against thee onely have I sinned, and done this enill in thy fight &c.

The fourth Vie of the Application of the Law of God is, That it shewes a man what a pitcous estate he is in by reason of his sinne, and that he is a grieuous transgresseur in the sight of God for the Law pleads and shewes Gods cause, that he is present at all times, in all places, and hath no respect of persons; but reprodues all, shewing, that we are subject to vengeance, but by the meanes of Christ, so

that the Law of God workes these effects in a man.

First, The fear of damnation, many a man can in a brauerie scorn death, and set little by any torture, but at last he bursts out with an old

Ufe 3.

Nathan.

Use 4.

X

old faying in a Father : Non mori fed dimuari metuo, I am not afraid to die, but I am afraid to be damned; I am not afraid of the

paines of death, but I am afraid of the paines of hell.

Secondly, Shame in a man: for continuing in filthineffe, by committing such sinnes, whereby he knowes he hath off inded God, as Rom. 6. 21. the Apoltle fpeakes, What fruit had you then of thise things whereof you are now ofhamed? &c. to that the Law of God will bring great shame vpon ve for our sinnes, it will make a man loathe to be knowne, and afraid to look vp to heaven, as the Publican, Luke 18. 12. But the Publican Standing afarre of, would not so much as life up his eyes to heaven to pray: to the Law will shame vs and make vs afraid of God, and of our felues.

Thirdly, Griefe and forrow for the loffe of God by reason of our finnes: yea, the feare of this loffe makes vs cry out as it is, Lam. 5.16. The crowne of our head wfallen, woe unto us that we have finned; Oh how many passages are there in the Psalmes, of griefe, vexation of minde, and trouble of conscience, yea, shedding of teares, and fuch like, for the finning against God, and this not onely in the person of Thuid; but in the behalfe of the Church of God, and to shew every Christian, what a dangerous estate he is in, that continueth in his wickednesse against God, and offend-

eth him by his fin. Fourthly, Defire of reconciliation: for as Micah Indg. 17.2. could Micab. not be quiet though he had the money, and brought it; as long as he thought his mothers curfe lay heavy vpon him, but fought by all means to be reconciled: fo fareth it with a man vnder fin, after the Law hath told him what curfe and vengeance he is subject vinto; O how can he be quiet or at peace, though he bring all the facrifices in the world, if he be not reconciled to God and his Word? If the Law of God hath once wrought vpon a man, that he may see in what a desperate estate he stands, then of all ther things in the world, he most desires to be reconciled to Christ.

Thus the Law makes a man fit to receive Christ, that before knew not what it meant: for by shewing a man his fin, the greatnes and grieuousnes of the same, by making a man accuse himselfe, and confesse what estate he is in: as far as damnation, seare to lose God, shame to be in so desperate an estate, and a longing desire after the quietnesse of his foule, and purchasing the peace of conscience: confidering the Law cries out vpon him with a loud voice;

Law.

how he hath incurred the wrath of God: then hath he no other refuge, but to flie vnto Christ, and by his meanes to desire reconciliation with God, which must needs be so, after the sight of his finnes. And this is the vie of the Law for the vnregenerate man.

Now in a regenerate man there are three vies of the Law, in application thereof. First, To keepe downe his pride, that he may not Vie of the fwell, nor be in any wife puft vp with his speciall graces and gifts. So S. Paul confesses, 2 Cor. 12.7. And lest I should be exalted out of measure, there was given unto me a pricke in the flesh, &c. for though we be in the state of grace, and may presume of many comforts and priviledges belonging to our election, yet left we be puffed vp and ouer-prefumptuous with opinion of the state we are in the Law can keep vs down, and make vs look vpon the back parts of our frailty and corruption, as if we were still under the curse of God. It is read of the Peacock, that in the midst of her pride and foreading of her glorious tayle, all is fuddenly abated woon the casting her eyes voon her black feet: So let the proudest boaster of his own righteoulnesse, or the priviledges of a Christian, looke down voon his finnes which the Law may shew him, and he will quickly hang down the head, and be dejected in countenance.

The fecond vie of the Law to a man regenerate, is, To keep him Vie of the fast unto Christ, as the onely meanes of his saluation; for the Law doth not onely shew vs that we be servants of sinne and foes vnto Law. Christ but even then when we are in the state of grace, and subject to many temptations, that yet we are in a fearefull plight; yea, the Law shewes vs plainly, that we are vnder sinne, and so sinners, and fubiect to the condemnation of finne, then is there no other refuge. but to flie vnto Christ and keepe fast vnto his Promises and Passion, Merits and Redemption, that so the soule may still from his high perfections fetch matter of supply continually vnto her own imperfections.

A third vie of the Law is, To be a marke unto us for a godly life, Vicofthe for directions to line according to the will of God, as the Prophet Isaiah in many places shewes: and Danid, Pfal. 119. Lex tua lu-Law. cerna Pedibus: Thy Law is a tantern to my feet, &c.as if we were to be lighted and directed in our way. But are we not free from the Obiett. Law? I answer, we are free from the burden and vengeance of Anf. the Law, but not from the obedience, fo far forth as it is a patterne for our lines, and we are bound in conscience to observe the same,

fo neare as possibly all our endeauours can attaine vnto, wherein no man shall be blamed of comming short of the marke, if his aime and levell be to hit it : fo againe, we are freed from Icwish Ceremonies, and not bound to finish them as they were a burden vnto vs, and onely a type of Christ, but where the Law ties vs to a holinesse and strictnesse of life, where it shewes vs what sinne is, and the deformity of the same; or what is pertinent to saluation, we are bound to obserue and make it a patterne for our lives, fo then the Law not onely drives vs to fee our finnes, but to acknowledge them, as I lob. 1.9. If we acknowledge our sinnes, be winft and faithfull to forgine us our finnes, and cleanse us from all iniquitie. There is then a necessitie of leading a holy life, for all such as looke for that bleffednesse to come; this lesson the Law must teach, and direct vs and guide vs in the way; for as a man who hath a long iour- Manina ney to go, and only hath a generall knowledge of the place where journey. he must rest and abide, had need of particular directions to bring him thither with more fafety, and leffe perill and danger: fo fareth it with vs in this world, we can all fay, we must go to heaven, but cannot lead a holy life which must bring vs thither: nor know wherein it confifts vnleffe the Law teach, vs. and shew the way to practife those excellent rules demonstrated for the rule and

actife those excellent rules demonstrated for the rule an square of our life. Loe then you have seene of what an excellent vie the Law is, both to the man regenerate and vnregenerate. The next thing must be to shew you the vie of the Gospell.

LECT. II.

Chelling not fore to or iclaime co.



LECT. II.

THE VSE OF THE

Rom. 1. 16.

For I am not ashamed of the Gospellof Christ, for it is the power of God wnto saluation, to every one that believeth, to the Iew first, and also to the Greeke.



The remembred you the last day, that to apply Christ vnto vs there must be two works: First, a work of the Law; Secondly, a work of the Gospell: a work of the Law to humble vs; and a work of the Gospell to comfort vs, and to raise vs vp. Now because these two works depend one vpon

another, this is the order that the work of the Law must alwayes go before the worke of the Gospell. First, a man must be humbled by the Law, before he be fit to be comforted by the Gospell: and fo who focuer thou be, never looke to finde any true worke of the Gospell, till thou have first felt the true worke of the Law, till thou hast beene humbled for thy sinnes, and searched thy owne estate by the bright shining lamp of the Law of God, neuer looke that the Gospell will bring peace vnto thee vntill then. Christ himselfe saith, Luke 4.18. that he was fent, For to preach the Gospell to the poore, that he should heale the broken-hearted, that he should preach delinerance to the Captines, &c. So that you fee the Gospell must be published to the poore, to the broken-hearted: for, till a man be poore in spirit, broken-hearted for his sinnes, Christis not sent to proclaime comfort vnto him. It is a ground in Law, Quod ante sententiam datam non licet appellare, a man may not

not appeale before fentence be given, or that a man be condemned in open Court, fo there is no appealing vnto the Court of the Applica-Gospell vntill he be condemned in the Court of the Law: thus the tion. work of the Law still goeth before the work of the Gospell. As we fee in nature, that a man must be ficke, before he be healed: fo Sick man. before a man hath Christ to heale him, he must be sick, yea deadly fick of finne, yea of his owne finne, and then Christ will come and put his body upon his, and apply fome plaister of his blond for curing of him. And so whatsoener thou be, neuer looke for a work of the Gospell, till first thou have felt the work of the Law. If a man have a corrupt and dangerous fore in his flesh, if he would Corrupt be cured, or prevent the mischiese of a gangrene, he must prepare fore. himfelfe to indure both trouble, paines, and many other inconueniences: he must first indure the lancing of it, then the cutting and sing out the filthy matter and corruption, then divers corrafines to cut out the Vicer: and lastly (if need be) fearing and cauterifing before the healing plaisters be applied. Euen so must a man do in the healing of his finnes: First, before he obtaine a pardon, or be comforted with the hope of redemption, the Law must take him in hand fearch his frailty and corruption, lance his finnes, fquise out the corruption of nature, make him roare and cry againe and againe with the fmart of his wounds: and the gentle Cataplasmes of the Gospell may be applied, and the comforts of remission ministred vnto him from the Physitian and Chyrurgion of our foules Christ Iesus: and this is the worke of the Gosbell. Now from the work of the Gospell three things are to be found out:

I What the Gospellis.

2 What it works in vs.

3 In what manner it works.

First then, the Gospell is, That part of the Word of God, which containeth a most bappy and welcome message of two things.

I That Mankinde is fully redeemed by the death of Christ.

2 That all who will repent and believe, fiall be pareakers of it.

This is the happy and glad tidings of the Gospell, by which we understand, that there is deliuerance and redemption by meanes of Christ: and that we may know who be thus priviled ged?

fo that in the Gospell two things are to be considered :

I What is the benefit of the Gospell.

2 Upon what Condition.

Now the speciall and maine thing that is promised in the Gospell, is Redemption: that is, life and saluation by the meanes of Christ: this (I say) is the speciall work of the Gospell. There are many comforts in the Gospell, many promises of God offered vnto vs: the conquest of sinne, death and hell, the forsaking of the world; but the speciall maine thing is life, saluation, and redemption by Christ, as S. Pani brings it, Rom. 1. 16. For I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation, &c. and 2 Tim. 1. 10. he sayes, who hath abolished death, and brought life and immortality to light through the Gospell: and Alls 6.10. sayes he, send for Peter, he shall tell thee what thou oughtest to do; so that you see the speciall and the maine thing in the Gospell is life and saluation.

Ufe 1.

This being fo, two vies are fo made of the Gospell. First. To fee what every man ought, or is required to do by the Gospell, to renounce. the world, and the vanities of life, and renew our estate by the benefit of Christs death, laying hold of him by faith, whereby at last we shall be sure of our redemption which bringeth life and faluation : as 1 Theff 4.18. the Apostle sayes, Wherefore comfore your felnes one another with thefe words: What words to be exhorted to holinesse, innocency, loue, labour, mouerate mourning, for the dead, to know the end of the refurrection: all which and many other are comprised in the Gospell, and tend to saluation. So I Pet. 1.8. We (faith he) reioyce with ioy unspeakable and glorious, to be in hope of eternall life. So (as I have faid) you fee by this. the first vse we may make of it, is to labour and endeauour for life cuerlasting and faluation, neuer regarding the afflictions and troubles of this life, which endure not, and are not comparable to that crowne fuch shall receive who strine as they ought: For though there be paine and trouble in the way, yet there is much comfort and peace at the end of the journey. I make no question but the passing of the children of Israel through the Wildernesse into the land of Canaan, was a type of Celestiall lerusalem: for, as they endured many troubles, wants, and diffreffes in that Wildernesse; famine, drought, heat, tedious and wearisome iourneves, not without repining and murmuring, before they came into

Wildernelle paf. fage.

into the land of Canaan, yea when they were ready to enter and take possession, there was warres, feare, Gyants, iron gates, and high wals in their way, &c. Euen fo do and must Gods children go through the wildernesse of this world ere they come to heaven and life everlasting many afflictions, much sadnesse of heart, pouerty, scornes, despights, weaknesses, passions, repining, and many murmurings against God himselfe, yet at last the promises of the Gospell, and hope of eternall life, makes their ioy glorious and vnfpeakable, and they enter into this Ccleftiall Canaan, maugre all the opposition of principalities and powers, and all their spirituall enemies: whileft hope beares them vp, and they believe they shall have a bleffed iffue of all their troubles and afflictions in the end. For, as a man passing ouer a deep and dangerous river into some Deepwa delicate meadow full of variety of good things, indureth all the ter. ftormes, and perillous blafts of wind, or threatning of the tempest, in hope of the possession of the pleasures of the place, so fareth it with fuch who meane to make vse of the Gospell: the hope of eternall life and faluation must extinguish all feares of our dangerous passages in this world, and ouercome all difficulties for our better comming to heaven. And this be faid of the first vse, seeing life and faluation are thus proposed vnto vs by the Gospell of Iefus Christ. The other vse we have to make, or work we have to do, is to know how we may compasse this, and what we must pra-Aice to attaine it: in briefe, this must be done by

Faith and Repentance.

For the first of these, Faith is so excellent a thing, and so absolutely needfull to attaine the priviledges of the Gospell, as without this we can do nothing; and vntill this be loft or weakened, we are fafe and comfortable in all estates. For, as though a man fall into the Man in hands of theeues, although they rob and spoile him of all he hath, feare. yea, leave him stark naked in a wildernesse to wind and weather, yet if they take not away his life, there is some hope of recovery, and a man may be restored againe to a former estate, and labour to get more wealth: fo fareth it with Gods children in the wildernesse of this world; although they are rob'd, spoiled, and bereamed of earthly bleffings; denied honour, riches, preferment; yea, left naked (as it were) in the Sun, yet as long as faith remaines, and that

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they are constant in the beliefe of the promises of the Gospell, all other distincties are ouercome by this grace, and life euerlasting (which surmounteth all the rest) attained vnto at the last: how should every one of vs then labor to pray for it, to nurse and entertaine this so excellent and prositable sewell of faith: to live by it, stand by it, walk by it, and do and suffer all things in faith as (our foresathers of blessed memory) many of them have done. The commendation thereof with the many rare effects thereof is excellently set downe, Heb. 11. all which being a depth beyond that compasse we now intend to wade into: we will by your patience leave to intreat of it now, and come to that we especially intend, which is the second thing required of vs for the attaining of life and saluation through Iesus Christ, which is,

Repentance.

Naamars . Maid.

If you read, 2 King. 5.3. you shall finde what Waamans little maid faid, Would to God my Lordwere with the Prophet that is in Sa-. maria, be would some deliner him of his leprose; so faith the Gospell. vnto vs; Oh that you would come vnto Christ, seek after him. by a liuely faith and true repentance for your sinnes, he would deliver you from the threatning of the Law, and release you of those, impossible conditions which there you are bound vnto; he would conquer death and hell for your fake, and pay the ranfome for your finnes, and in the end by his Redemption bring you vnto life enerlasting. Thus must we needs slie for refuge vnto the death and passion of Christ. I confesse that there is both life and death in the Law, as there is Saluation and Redemption in the Gospell; but the Law (as I faid) bindes vs vnto conditions which we can neuer performe; whereas the Gospell proposes life and saluation vpon more easie termes, than Do and line; or Do not, and perish: onely to believe and repent, and run vnto Christ, and he will heale vs of our leprosie.

This then is the difference betwixt the Law and Gospell; The Law profers life and saluation vnto vs, if we can keep the Law and never sin against God. The Gospell gives vs hope of Life and Saluation, though we cannot performe the Law, so we believe and repent, which are sarre easier conditions than actual holinesse.

tying

tying vs frictly to the observation of the commandement, according vnto the spirituall meaning of the same: so you see how the Gospell profers ve life and saluation vpon farre more easie termes then the Law doth; which should make vs so much the more diligent to fee into the mysteries of the Gospell, where so great priniledges are granted vnto vs; and admire that depth of wifdome that hath thus tempered the feuerity of the Law towards vs, euen when death was in the pot.

Of this there be two vest.

First, That every Christian must endeauour to keepe bimselfe from Ule 1. finne, to live well, and labour in the practice of a holy life: But if he fall and sinne by weaknesse and frailty, and faile in his course and race running, then he must flie vnto Iesus Christ, believe the promises of the Gospell, be of good comfort in the Redemption of his foule, and remember that which Saint Paul faith, Rom. 7. The good which I would do, I do not; and the enill which I would not

do that do I. Secondly, That we must take heed that we line not in noterious Use 2. known fin, for the world is so full of wickednesse and impiety, that many dare fay, what though I finne thus and thus, yet by repen. tance I hope to be faued. Yea, many groffe swearers, lyars, adul- . terers, and fach like, can prophane godlinesse in this manner; I hope for all this to go to heaven as well as the best; Christ faid he came to faue, not to destroy the world, and fuch like. But the true Christian only he may make a comfortable vse of the Gospell, and apply these speeches to the comfort of his soule: not the other. And therefore in the name of God let vs apply our selues vnto the search of these things now whilst it is called to day: and whilst the time of faluation endures: for if now we neglect our time, though we should give a thousand worlds for it, we cannot have it here after this life. If a man come to the market, and cheapen such things as he hath need of, and yet will not go to cheap. the price of them, he must return without them; even fo, seeing we ning, heare at what price God hath fet life and faluation, that they are not to be purchased but at the price of Faith and Repentance, and that God will not let them go at a lower rate, let vs refolue, that they will not be gotten otherwise; so that if we meane not to come

to the price; or cannot come vnto Faith and Repentance, we must be content to go home againe without Life and Saluation. And thus much generally for the conditions of the Gospell.

Now for the Particulars in Repentance, there are many worthy

heads to be considered : as,

I The Necessity of it, we cannot be faued without it.

2 The Order of it with other Graces.

2 The Nature of it.

4 The Causes of Repentance.

5 The Time of it.

6 The Practice of it.

7 The Lets of it.

8 The Cases of Repentance, &c.

9 Contraries unto it. 10 Increase of it.

NECESSITIE OF Repentance.

First, for the Necessity thereof, Repentance is such a necessary grace, as no man can be saued misbons it: for there be but two estates wherein every man living may be saued, the state of Innocency, and the state of Penisency, vnto which belongs the Grace of Faith. Now no man living ever after the fall of Adam can be saued in the state of Innocency, because we be all sinners and grieuous sinners before the Maiesty of God: so then he that will be

faued must be faued in the state of Penitency.

There be but two pleas that any man can make when he shall stand before God in searce of Indgement. Bither Nonpeccani Domine, Lord I have not sinned: or Domine peccani, Lord I have sinned. Sed panies peccasse, it repents methat I have sinned and offended. Now no man living can stand before God in the strength of this first plea, Nan peccani, Lord I have not sinned: For Iam. 3.2. it is written, in many things we sinne all, and 1 lob. 1.8. If we say we have no sinne, we decrine our selves: and Salomon in his prayer hath it thus, 1 Kings 8.46. If they some against thee, for there is no man that sumsthate. So that, seeing no man liquing can lay hold on the former plea, Non peccani; let vs all say

lay hold on the latter, Peccani, sed panister peccase, we have sinned and offended, but it repents vs that we have so done. And thus we see that Repentance is such a saving grace, as no man living can be saved without it, and the Scriptures also agree to this thing, Al. 11.18. Then bath God also granted Repentance vnto life, &c. whereby we see that no man can come to life, but by Repentance, 2 Pet. 3.9. he sayes, Wor willing that any should perish, but that all should come to Repentance: so then if a man will not persit, in his sinnes, the onely way is to come to Repentance when God willeth him, 2 Tim. 2.25. he sayes to this purpose, If God peradmenture will give them Repentance to the acknowledging of the truth; by all which is apparent, that no man can come out of the snares of Death, but by Repentance: and so we may conclude that Repentance is a necessary Grace, without which we cannot come to life and saluation. Of this there be diverse

Uses.

First, seeing Repentance is such a necessary Grace, That we re- Ule new our Repentance daily, for to farre as a man is from Repentance, fo farre he is from the Grace of life. Now in Repentance we must not take this liberty, to suppose that some sober and fad thoughts (as we terme them) of Repentance will serue the turne: O what do we in such sleight accounts, but euen cast away the faluation of our owne foules? For as we heare, Repentance is such a necessary grace, that who socuer casts away Repentance, casts away the saluation of his own soule. We read Ruth 4. 5,6. that when offer was made to the kinfman to redeem the land, he was contented till he came to the purchasing of Ruth the Ruth. Moabitish woman at the hands of Naomi, then he gaue ouer, and refigned his interest to Boaz: Euen fo it is with a number of men; they would willingly come to heaven to purchase the field, that is, come to the happy estate of faluation, and the Kingdome of God, but they will not have it at the hands of Repentance, they will not be humbled for their fins, they will not forfake the world, this is the reason why a number will lose eternall life, rather than forfake the pleasures of the world, and these sinfull vanities which continue so short a time; and produce nothing but

bitternesse and vexation of minde in the end.

U/e,2.

A fecond vie is, that feeing Repentance is fuch a necessary grace without which none can be faued : That all those who have not already repensed, must now repent, if they defire to come unto God to be faued, and behold God in his glory, or looke to stand iustified before Christ: seeing that without this Repentance, there is no promise that doth belong vnto thee. Indeed, if a man care not for these things, saluation and eternall life, if hee doe not defire to be faued, to see God in his glory, stand before Christ, &c. then let him live as he lift, and enjoy the pleasures of this world. But if he care for these things, look after the glory of the life to come, defire the benefit of faluation, then let him repent, if he have not repented already, left it come too late, and a worfe thing befall him; for it is a dangerous thing to withstand and let flip the fit feafons of repentance, when Gods extraordinary calls and mercies inuites vs thereunto: and when he enlightens the eys to see better things. As All. 17. 30. the Holy Choft shewes: And the times of this ignorance God winked at, but n w commandeth all meneuery where to repent: the meaning of this is, that how foeuer he did lesse regard this in the times of ignorance, when men tooke no care of these things, yet now that they know from the light of the Gospell what is to be done, every man must repent and come vnto God. It must be our care to proubke our selues vnto repentance for our finnes, to pray God that we may be healed and humbled, as we shall heare hereafter. Euery fin that we commit in this world must have a repentance : For, if we repent not here on earth, we shall not repent either in heaven or hell; and therfore feeing repentance is so necessary, let vs now repent, if we have not repented already: for delayes are dangerous, and repentance is not in our power: befides that, diverse accidents may come which may hinder vs in this great work of grace.

Use 3.

Bone a-

A third vse is, seeing Repentance is so necessary a grace; If a man hane not truly repented, he must seeke to mend it; we see in Nature, that if a bone be set awry, the Chyrurgion hath no way to helpe it, but to breake it againe, and to set it right: and cuen so must a man do by his Repentance; if he have not truly repented his sinnes, he must renew his repentance, conceiue new griefe, shed fresh teares, and practise all the good rules of penitencie. We

A Ditch fee in reason, if a man come to a great ditch to leape oaer, if he

misse hisrise, yet he will go backe againe and againe, and take his best aduantage, rather then he will fall in the midst : Even so must we do, rather then fall into the midst of helt, of eternall death, to be damned with the Deuill and his angels; we must be contented to fet vpon our repentance againe and againe, go choofe and practice new griefe, forrow and repentance, rather than to perish for euer.

II. THE ORDER OF REPENTANCE. with other Graces.

The second thing we are to consider in the doctrine of repentance, is, the Order of it compared with other Graces; For this I conceine, that in the order of Nature, Faith is before Repentance, but ordinarily Repentance shewesit selfe before Faith in the life of a Christian. Euen as when a candle is brought into a roome, the can- Candle dle light first shewes it selfe before the candle come into the roome; though it be true there was the candle before there was light : foit is with these two Graces, Faith and Repentance, first there must be Faith, before there can be Repentance, and yet commonly we fee the fruits of repentance, before we can fee the fruits of Faith. And so they are viually so placed in the Scriptures, Ad. 20. 21. Repentance towards God, and Faith towards our Lord lesus. And Heb.6.1. faith he, Not laying against be foundation of Repentance from dead workes, and of Faith towards God.

Now that Faith is before Repentance in order of Grace, it is made probable by this one Reason in stead of many. Repentance (as we know) is a fanctified Grace of God; for no man can repent vnlesse he hate sinne, and no man can hate sinne vnlesse he be san-Aified. But there can be no fanctified Graces in a Christian with- Argus out Faith, Heb. 11.6. But without faithit is impoffible to pleafe God, ment. for he that commeth to God, must betieve that he is : and that he is a remarder of those who diligently feeke bim. So then we see that there can be no Repentance without faith; and Faith in order of nature is before Repentance. So it may be a generall comfort to a man, that howfoeuer he do not feele Faith in himselfe, yet he may affure himselfe that he hath Faith, if he have Repentance for his

Act of

Act of

Faith.

Faith.

finnes, and a defire to reforme himfelfe, from a forrow and shame that he hath thus long offended God; because there is no Repentance without Faith. Therefore be affured who focuer thou art, if there be a Repentance and Humiliation for finne, make no doubt of thy faith, (though (as I faid) thou dost not feele it) feeing Faith

goes before Repentance.

Now for the better consideration of this, we must know The Difference betweene the workes of Faith and true Repentance. First. the Act or work of true Faith is generally to believe the promites of the Gospell, that all men who repent and believe shall be saved. The fecond Act or worke of Faith is to believe that the promifes be proposed, but with a condition: If I my selfe can believe and repent, I shall be faued. Now when a man hath this work of Faith in himselfe, this makes him labour to repent his sinnes, to belieue in Christ; and when he hath repented and belieued, then followes the great act of Faith, whereby a man belieues that his fins are pardoned, and his foule shall be faued: and so some acts of Faith

oo before Repentance, and some follow after.

Then, that Repentance shewes it selfe before Faith in the life of a Christian, is most euident and plaine. For, first a man must needs be humbled for his finnes, he must groane vnder the burden of them, and crie to heaven against them, before he can lay hold by Faith, that they be pardoned and remitted: so we see Danid. 2 Sam. 12.13. he was humbled for his finne, before he could perceine and perswade himselfe that his sin was pardoned, or receive comfort. I have sinned against the Lord, and then followes. The Lord also hath put away thy sinne, thou shalt not die. Many are the examples in the Book of God, where we may fee how the most part of the people of God were well and truly humbled by Repentance before Faith raised them. But here some may say, How comes it to paffe then that some bane beene comforted by Faith, who were but flenderly if at all humbled by Repentance, as we fee in Lydia, Act. 16.14. whose heart the Lord opened, that she attended the things that were poken? And in the Eunuch, Ad. 8.39. of whom it is faid presently upon his hearing of the Word from the mouth of Philip. And he went on his way reingcing. I answer, this difference arifeth of this; First, in some there is apprehension of the vglineffe of fin fo much, as nothing can fixe their conceipts and imaginations another way: in which case though comfort come,

Act of Faith.

Obiett.

Anf.

it cannot fo foone make impression. Secondly, some do so exceedingly apprehend the punishment due to fin, that though Promifes come, pardon be proclaimed, yet they remaine heavy and lumpilin still, not being able to raise vp themselves, and fet their Faith awork to believe to good newes; though they have repented of their finnes. Where againe, in the other, First, there is a strong apprehension of the greater, which is the mercy of God beyond all, and a leffer fight of their owne fin, which makes their act of Faith fo much the more easie. And secondly, there is in them a large apprehension of Gods offering of redemption in Christ, and faluation in his bloud, which with good affection they receive, and fo are comforted: fo that the case is, according as it falleth out diverfly in the conversion of a sinner; In whom there are two apprehensions; first, apprehension of the greatnesse and guiltinesse of his finnes: Secondly, an apprehension of the mercy of God offering of Redemption and Reconciliation in the death of Christ. Now because it falls out in the conversion of a sinner, that sometimes he apprehends more strongly the one, and somtimes the other: that so accordingly is his joy or forrow great or small. And therefore if a man in his first conversion have a more strong apprehension of his owne sins, and all his thoughts are carried vpon the beholding of his miseries and wofull estate : this makes him to lament and mourne bitterly many a day together: but if at his first conversion, with a fight of fin, a man behold such an infinite sea and depth of Gods mercies, as is far beyond all his fins: and the infinite merit of the death and sufferings of the Son of God: Euen as flakes of fire falling into the Ocean Sea, are quenched with the a- Flakes of bundance of water: fo all his sinnes falling into the maine Sea and fire.

Ocean of Godsmercy in Christ, are all couered and put out: fo as his heart is filled with joy and gladnesse, as it fell out with Lydia and the Ennuch, AEL8 and others.

LECT.



LECT. III.

III. NATVRE THE REPENTANCE.

ISAIAH I.16.

Wash ye, make you sleane, put away the enill of your doings from before mine eyes, Ceafe to do euill, Learne to do well. &c.



Haue read in the stories of this time, that they which trauell into Virginia and Guiana, or among those sauage and desolate countries, carrie a tinder boxe with them, and when night comes they make a fire, or light vp a candle, to fee where to fleepeand rest the more safely. Even so God hath

Tinderboxe.

left vs his holy Word, to be as a tinderboxe vnto vs, to strike fire and light vp a candle, to direct vs through the darke wilderneffe of this world, so as they who will see the mercies of God, must take the booke of God into their hands, and as by firiking of fire the traueller is the fafer, and hath the meanes of light to direct how, and when to rest; so must we raise a light out of Gods word, to conuey vs home to Heaven; Therfore of all other things, let vs take heed that we do not despise this kindnes and goodnes of the Lord, whose bounty leads vs vnto Repentance: of which I spake the last day. First, we have heard the Necessity of it: Secondly, the Order of it, with other graces: and now in the third place we are to treat of The Nature of Repentance: and of this the rather, be-

cause there is a kinde of Faith and Repentance which deceives vs in their Nature, for there are a number of men and women ; that haue a flew of repentance, and think themselves in a good estate. and well enough, when indeed they are not, and have but a meere. shadow of grace, so that we may not be deceived in a matter of fuch moment and weight, I have thought it good to make it.

knowne vnto you, what is the true Nature of Repentance.

But before I shew you the true nature thereof, I will first refuse the falle account which the world hath of Repentance; some take repentance to be but some forrow for sinne, so that when the hand of God is vpon him, or that he lies fick, lame, or any way perplexed: if he then vent fome few fighes, and fay, Lord have mercy vpon me a finner: I am forry that I have offended, he supposeth it is Repentance: but this Ahab did and more: this ludas did with 21.27. publike confession, yet neuer repented: so that if outward forrow Mat. 27. for sinne, or a sad tooke, or a sigh or such like were true Repen- 3. tance, what Reprobate is there almost in the world, but doth this and many a day? Yea, such as live in groffe and knowne sinnes, can crie to God for mercy, and confesse their offences, and thinke they haue obtained a grace from God in fo doing, feeming forry for their finnes, though yet they live in knowne finnes (as I faid) against their owne conscience, and continue presumptuously in their wickednesse; yea, how many thousands are there who nener obtained any grace or mercy at all to be forry for their finnes? O how farre short are these men from Repentance, to thinke that a little forrow for fin is it!

Againe, Many thinke that the leaving of some notorious groffe sinne is Repentance, though the whole life be still full of corruption and impiery. No, no, they are deceived, for a man may leave his groffe fins, and yet neuer repent; yea, leave them for a while, and yet returne to them againe: as you fee how Danid left his Adultery at the first, before God gaue him grace to repent, and desist a while from many finnes after this: and yet was ouertaken againe foully in many things contriuing against Vriab. So then you fee that a m n may be forry for his sinne without repentance.

Againe, some think that every godly motion is repentance, so that if a man have but a thought of God, and defire of grace, by and by it is Repentance: but this Herod had, and did many things after John Baptists preaching gladly: This Agrippa had, when he told

Paul. Thou almost perswadest me to be a Christian. Thus many attaine vnto good motions, and haue a minde (as it were) to true Rep ntance, and yet come farre short of it: these be the counterfeits of Repentance.

Definition of Repentance

Thus having heard Repentance what it is not? let vs fee affirmatiuely what it is. It is an absolute change of the whole man in purpose of heart, and turning him to God and godlinesse, from his former courfes and wicked life : So that it hath foure things in it. First, it is a change of a man. Secondly, it is a change of the whole man. Thirdly, it is such a change as turneth him in purpose of heart from all sinnes. Fourthly, such a change as turneth a man from all finnes vnto God.

First, It is a change, as we may see, Rom 12.2. And be not conformed to this world, but be you transformed by the renewing of your

Fire.

2 Tim.

minde. And therefore where there is no change from the former naturall estate, there can be no Repentance: as, bring fire intoa roome, and it will make a change in the roome; it will make it light, and warme, and fweet, &c. Euen fo if a man truly repeat.it

will make a change in his heart, in his life, in his cariage, fpeeches. and conversation. It will make a proud man humbled, a covetous man to be liberall, a drunkard to be fober and temperate; and an adulterer to be chast: stubbornnesse it will change into gentlenesse and affability: to be briefe, of impenitent it will make one penitent: as S. Paul faith of himselfe to Timothy, I was a blasthemer and a persecutor, but Lord thou shewest mercy, it is otherwise

with menow. So I Pet. he fayes, We were as sheepe gone astray, but now we are turned vinto the Sepheard and Bishop of our soules. Therefore though men speake well, yet is this no true Repentance, vnleffe they be changed and renewed in their mindes, and in their lines. We fee ler. 3. 25. There the people spake well, for they faid, Thou art my God and the guide of my youth; and yet the Lord

complaines of them, We lie downe in our shame, and our confusion concreth. vs; for we have sinned, we and our fathers from our youth, ewen to this day. So that Repentance is a change.

Secondly, Repentance is not onely a change, but also It is a change of the whole man, not in one part, but in all and enery part, of the judgement, will, and affections, of the inward and of the out-Wine in a ward man wholly diffused. As when one puts wine into a glasse where water is, it runs into every part thereof, and transglaffe.

formeth

formeth it selfe through all the water. So is it with the grace of Repentance; it doth not rest in one part, but transfers it selfe into enery part of a man; it changeth the sudgement, it changeth the will, it changeth the affections, it changeth enery faculty both outward and inward, in all the parts and powers of soule and body. Wherefore if a man be changed in one part, and not in another, it is not repentance.

I but, If a man must be changed in enery part, then there is a per- Obiect.

fection in our Repensance, it may be perfect.

To this I answer. There is a double or twofold perfection Ans. First, Of all the parts, to have them changed: Secondly, There is a perfection in enery part: as we fee in a child, there is all the parts A Child. of a man in it; as hands, armes, legs, and fo forth; but there is not perfection in those parts, it is not come to the full strength and growth: onely this is attained by degrees, through the nourishment it takes: So it is in the work of Repentance, this makes a change in enery part, fo that enery part is perfect in the part, though enery part banot come to perfection. Augustine makes it plaine: faith he, when a man hath had ficknesse, and is recovered againe, there is health in all the parts, although he be not fo per- Health. feetly recovered, as to walk abroad, and have not ability to do this or that thing: and thus where there is true Repentance, there is a change in every part. First, there is a change of the Minds and Indgement that whereas it did like well of finne and The approoue of it, and to fay in defence thereof with lonas, I did well change tobe angry, I did well to sweare, I did well to lie, I did well to tance prophane the Sabboth, I did well to backbite my Neighbour, to works. deceive and couzen, and fuch like. When Repentance comes, it thangeth all fo, that whereas before one did like well of finne, In the now one doth quite diflike and diftafte it, and is ready to fling the ludgefirst stone at it. See this in Danid, & Sam. 24. 14. he thought he had done well in causing to number the people; no body could have perswaded him to the contrary: But when Repentance came, it made a change in his indgement, and made him confesse that He had done very foolishly. So Paul was of this minde, he thought he had done well in perfecuting the Saints, and shutting them vp in prison in wasting and making a hauock of the Church, doing of many things contrary to the Saints. But Repentance Wrought a change in his indgement: Ob (faith he) I did this ignorantly:

rantly: I did not know it was a fin to do fo. Therefore where there is is not a diflike of fin, but a delight in it, there is no true Repentance; because Repentance so changes the indgement, as it makes them say with the Lepers, 2 King. We do not well to stay here so long, let us go and remoone, &c. So Repentance will make men say, we did not well to be angry, sweare, &c.

In the

So likewise, True Repentance makes a change in the Will, both in regard of sinnes past, as likewise in respect of sinnes to come: First, for sinnes past, the will is so set against them, that if they were now to be done, they would not for a world do them. What would Danid have given after his Repentance for his adultery and murder, that he had never committed the same? yea any thing. What would not Peter have given that he had never denied his Master? which made him shed so many teares. It is true, when sin is once committed, all the powers in heaven and earth cannot vndo it againe. Onely Repentance doth as much as may be, to make sin no sin in effect.

Secondly, It makes a change in regard of sinnes that are to come. They would not do any thing willingly that would offend God, or to grieue the holy Spirit: so we see in 10b 40.5. Once saith he) I have spoken, but I will speake no more, yearwice, but I will proceed no further, and I Pet.4.3. saith he, It is sufficient that we have spent the time past after the lusts of the sless: and Paul Rom.7. sayes, The good that I would do, that I do not: and the entil I would not do, that doe I. As if he would say, I would not grieve the spirit: I would not offend God for a world, but my corruptions carie me so vnto it, that I cannot choose: Therefore if there be a willingnesse to sin, there is no true Repentance.

fin, there is no true Repentance.

So likewise it makes a Change in the Affections. First, whereas

In the Affecti-

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formerly fin was our joy and delight; now we forrow for it, and it is grieuous vnto vs. Secondly, whereas before we committed finne with boldnesse, now we are ashamed of it. Thirdly, whereas before we loued it, now we hate it: So that it is cleare that there is a change made in the affections thereby: first to instance, whereas at first we tooke delight and joyed to sinne: now such of forrow, mourne, and lament for it: as ker. 3. 1. it is said, I have surely heard Ephraim lamenting, thou hast chastised me, and I was chastised. And Psal. 6. David confesses that he did water youch with teares. Chrysostome on this place sayes well; Is for the same surely have supposed to the same supposed to the

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great a King did lament and weepe for his finnes, fo great a Prophet, and fo holy a man did shed teares, and that not for an houre. but for a long time, not for a night, but many nights, not a drop or two, but he did water his bed with them: how much more ought we to grieue and lament, and shed teares for our finnes, that are a great many more. For the next, whereas before we committed finne with boldnesse, we now become ashamed of it, and therfore if we can finne and not be ashamed of it, but beare it out with boldnesse of face, it is a signe our repentance is not true. By the contrary, if when we have committed finne, we are abashed and' ashamed to look any body in the face, so that we could be contented to live in a Cauc or a dungeon, or some such secret place after the fact, it is a good figne, faying, The time hath beene when I was so brutish and sensiesse, that I could have been contented to have committed sinne in the sight of the Sun with boldnesse. but now I shame to thinke of it: if it be thus with ve, it is a figne of true Repentance, as Ieremie in the person of the faithfull sayes, lerem. 3. 25. I lie downe in confusion, and we couer our selves with shame. So the Publican was asnamed, and durst not lift up his eyes to beauen, but he (mote himselfe upon the breast, and faid, The Lordbe mercifull to me a finner. And lastly, whereas be- Luk. 8.132 fore we tooke delight in finne, now we hate, detest, and abhorre it: whereas our delight was in the wayes of vanity, and that the pleasures of sinne have been meat and drink to vs, we now begin to hate the delights of this life, euen as Ammon, 2 Sam. Ammon. 12.13. after he had by inordinate loue defired his fifter Thamar, Thamar. did hate her after so much the more: So must we deale with our best beloued sinnes, hate them as much or more as euer we formerly loued them. And therefore if so be we see in vs renewed and changed affections from that we were, from euill to good, this is a figne of true Repentance, when such a change and alteration is wrought in our inward Man.

Now, As Repentance makes a change in the inward man: fo 2 doth it in the outward also in our Actions: not onely renewing our Change heart, but our whole life, that whereas in the best part thereof, in the we have done service vnto sinne, it maketh vs now do service vnto to Christ; yea, that we never thought to do: as in the Parable of the two sonnes: the one said, he would not go, yet after re-Mat. 23. pentance he went and did cleane contrary. So in the historie of 28.

Mary

Mary Magdalen, O Lord? how were all her actions changed, when thee was changed by repentance? thee that was wont to fit in glory at fumptuous Feafte and banquets, leaves all now to fit downe at lefus feet vpon the ground. Shee that was wont to clin and kille her louers with wanton imbraces, left all to kille the feet of her Saujour, Thee that had curled her baire, and had dreffed it with Pearle and cofflineffe for wicked and intifing purpofes, lets it now hang loofely about her face and head to be a towell to wipe the feete of lefus, the that had wandring eyes, and thought vpon nothing but imiles and pleasure, maketh them now a fountaine of teares to walh her Sauigurs feet. Her eares which were open to heare nothing but mulicke and filthy talke, now are ready to heare Christ speaking vnto her; her feet which formerly carried her into vaine companie, are now the instruments to bring her into the house of God: and that tongue which before spake filthily, idly and loofely, is now imployed in the praifes of God; and fo forth for all her gesture and apparell, &c. O! what an alteration was here? what a change did Repentance worke, through foule and bodie in the inward and outward man. And thus must it work vpon vsall, or else wee come not neere the nature of true Repentance. For true Repentance worketh vpon finners in the fame. manner: the hands now take up a Bible, and with as great delight read the Word of God, as mey before followed their sports: the feet that caried the body to houses of iniquity, are now as ready to carie them to the house of Christ: the eares that were wont to hearken to lascinious talke, and be taken with amorous louefongs, are now attentiue to Sermons and the Word of God. The eyes that were rouling about to meet with temptations, are now fixed on a Preacher, and have acouenant made with them: In a word, the heart and affection that was fraughted with finfull and idle fancies and motions, are now full of holy meditations, and busied with divine exercises.

The third thing in the Nature of true Repentance is, That we must not enely be changed in part, but we must be turned from all sinne, as Dauid saith, Pfal. 119. I have refrained my feet from enery enil way, that I may keep thy word; so that if we turne from one sinne or from many sinnes, and not from all and enery sinne, it is not true repentance: Abab and Indas turned from one sinne, but not from all: he repented of betraying his Master, but not of his other

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other sinnes of courtonshelle, are therefore hee still into despaire.

Obut there is no man who limite and smuth not in some sinne or other; for St. Iamos sayes: Iamos things we since all. Vuto which it is added, t. Iamos sayes: Iamos things we sake no since in vs, wee doe but deceine our solues, and the truth is not in vs. How then can we turne from enery sinne? I answer, we must turne away from all sinne, though all sinne doe not turne away from vs: but is ready to catch hold of and follow vs: so must wee deale with all sinne, as Samuel did with Saul; Samuel resolued to depart and went away from Saul, But Saul; Samuel resolued to depart and went away from Saul, But Saul catcht hold of him and would not let him goe: So must we depart from all sinne, in resolution and indeuour, part company, turne backe, look downe, and frowne vpon all: though it be true that sinne will pull vs backe, catch and lay hold vpon vs, stay vs against our will: thus much is all wee can doe whilest we dwell in these houses of clay.

The fourth thing in the Nature of repentance is, That we must onely turne vato God, as the Prophet Ieremie hath it; O Ifrael, If then returne, return vato me, fasth the Lord. I but how should wee turne vato God? I answer we must not onely turne vato God as our Sauiour and Redeemer, for so wee turne by faith, but wee must curne to him as the guider and governer of our lines. Because

many are well contented to have God their Saujour and Redeemer, who reject him for the guide and governour of their

liues.

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When they heard thefe things they held their peace, and glorified God faying then hath God also unto the Gentiles grated Repentance unto life



EE shewed vato you the last day the true Nature of Repentance least any one should be deceived in a matter of fo great moment, and thinke that hee hath this Grace, when indeed he hath but a fhew four ethings; First, that Repentance was a change in and shadow thereof ; wherein wee considered

a man, Secondly, that it was inch a change of the whole man. Thirdly, that it was a change as made a man leaue and turne from all finne. Fourthly, that it is fuch a change as turns a man from all fin vnto God : As Att. 26. 20, it is faid, That they fould Repent and turne to God, and doe affes meete for Repentance. So that repentance is a turning vnto God. By sinne a man is auerted and turned away from him, by Repentance a man turnes vnto God againe, as one willing to be gouerned and guided by him in al his courses: for vnleffe this be, it can bee no true Repentance. The nature whereof is, as wee have heard at large: It remaines in the next place that we come to treate of The causes of Repentance, which are of three forts.

Caufe of Repentac,

For the first, The principall efficient cause is God, for it is God onely who can make vs repent, no man can worke it, wee cannot compasse it our selues, but God must worke it by the graces of his holy Spirit: as Paul bath it, 2. Tim, 2.25 faithhe, Prooning if God peraduenture will give them repentance to the acknow ledging of the truth. Whereby hee proones that God onely is

the giver of Repentance, and no good duty can be performed vnleffe God ftirre a man vp vnto the fame : So acknowledgeth the Church of the Greekes, Att. 11.18. Then both Ged alfate the Gentiles granted Repentance unto life, And Deut.4.29.1t is there faid, in Moses exhortation, Yet the Lord hath not given you an heart to perceine, and eyes to fee, and cares to beare unto this day. So that God

is the principall cause of Repentance.

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A number thinke that Repentance is a worke in a mans owne power, that it is like the Apothecaries Physick which a man may Physicke, fet in his window and take it as his stomacke serves him: So they thinke that Repentance may rest upon a mans owne will; yea. many prefume to fay, that if they may have but one houre to repont inbefore the day of death, it is as good as though they had had a whole yeare to thinke vpon it. But you feethat Repentance is not in our power, it is a gift, a worke of God, so that we cannot repent when wee will, but when God will : therefore it must be our care to take repentance when God proffers it and wills it. Looke in the story of Efan, Heb 12.17. hee once refused it & sought itafterwards with teares, but could not obtaine his father to reverse the bleffing : much leffe could he fue to God for mercy: So then take heed of despising Gods mercy, for if a manwill not take repentance when God offers it, he may feeke it, yea feeke it with teares, & vet because he despised & neglected it when it was offered vnto him, he may goe without it. Therfore take notice, that the spirit is willing to worke life in thee & breed good motios; therfore doe thou take heed to cherish these good motios of repentace, holy thoughts & resolutios, lest when thou wouldest haue it, thou be refused.

The Papills who hold the doctrine of Free-will, fay, that if Papille. God make a motion of Repentance, it is in a mans owne power to repent, or not to repent, as if a man should shew a horse a bottle of Bottle of Hay: that it is without doubt that by and by he will runne after it; Hay. fo fay they, let God make but the motion, by and by man by the power of his owne Free-will, will run to imbrace it, but the truth is, such is the estate of a sinner; that hee is in a worse estate then a beaft. For to come to their owne comparison of a Horse and Hay. First, he must have eyes to see the Hay, for if he see it not, he cannot be haltie to runne after it, for Coco nulla cupido. Secondly, he must haue an appetite and Romake to eate the Hay, which if hee haue not, hee will not bee hastie to runne after it, or haue a desire to

care it. Thirdly, besides his eyes and stomacke, hee must have firength and iolitie, or elfe he will never rife and runne after it. for although there be eves to fee, and a defire to be fatisfied, ver if there be no strength to rife and catch it, hee is never the better. Now fay that all these three be in a horse, yet none of these are in a man, nor in a mans will, vntill God worke and fulfill them by his mightie power. For first a man hath not eyes to see the good things of God, Dent. 29.3. faith hee, Yet the Lord bath not given you a beart to perceine, and eyes to fee, and cares to beare vinto this day, Secondly, man hath neither defire nor appetite till God worke it in him, as it is, Phil. 2 13. For it is God which worketh in you both the will and the deed, (or to will and doe) of his good pleasure, Thirdly, though we had eyes to fee good things, and will to delight in them, yet have we no strength and power to performe them vntill God will : as John 15.5. For without mee you can doe nothing. So then, this is the doctrine of Repentance, that if God worke not in a man these motions by his power, there is no repentance. Nay, we fee God onely workes man vnto repentance by the power of his Spirit and Grace, fo that he is the First Canfe of Repontance. Of which let this bee

The Vie.

That because the Esticient cause of Repentace is God onely, we must say (as St. lames saith) If any man lacke mislome, let him aske of God that gineth vnto all men liberally, &c. So let vs say of Repentance, if any man lacke repentance, let him aske it of God, and he will give it him. It is said of the Rocke, Plat. 78, 20. Behold bee smore the Rocke that the maters gusted out, and the streames overstoned, &c. Even so let vs pray God by the power of his Spirit, and grace to smite so hard vpon our rockie hearts, that by and by may gust out from vs stoods of repentant teares.

Secondly, let vs learne to take God at his offer, or elfe at another time wee may goe without it, and having it, let vs ftirre vp our

selues to be thankfull to God for it.

The Second Cause of Repensance, is called The Instrumentall Cause: and that is, the preaching of the Word, as it is, Luke. 24. 27. faith hee, And that Repensance, and remission of sinnes should bee preached in his Name amongst all Nations, so that preaching

Caule of Repon.

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is the Infrumentall cause thereof, for though God give Repentance (it being wrought by him in we) yet hee doth it by meanes, wee multnot thinke that God will open the Cloudes and come downe from heaven, and powre Repentance into our hearts, or drop it in vs, but hee hath ordained that wee shall get it by the preaching of the Word, for thereby we are made partakers of the graces of his holy Spirit Now consider there are two things to effect this: the preaching of the Law, and the preaching of the Gofpell: the first that a man may fee his sinne, and the fearefulf estate he is in by the same: The second, that he may finde there is a remedy, and that it is not in himselfe. The Law prepares a man for Repentance, thewes him all his finnes, and his damnable estate before; yea it terrifies the conscience even to the very singing of him downe to hell; and though this be not an infallible figne of grace to be thus terrified and restrained, yet it is the occafion of it, because it helpes to prepare vs, and make vs willing to lay hold of Repentance as God workes in vs. As a man that makes choice of a tree to build with, first he cuts it downe with his Tree. axe, ere he lay it flat vpon the ground and when he hath done fo, then he applies his line and tools vnto lopping the boughs, and fo hewes it, and fquares it to make it the fitter for his work. Euen fo doth the Lord; first he beats a man flat downe with the featence of the Law, and horrour of his fin, and then he lifts him vp and reffores him with the promifes of the Golpell: And whereas many think that it is a strange work of God to deale thus with a man, and that when God doth deale thus, that man is in a wofull and lamentable estates the truth is, that then the Law (from God) is a fitting and working a man, to be fit for eternal life, and though the Law cannot bring a men to Repentance, yet it is a meanes of preparation : And then after this commeth the Gospell, as a powerfull instrument, and workes Faith and other Graces in vs by a divine affiftance

The Vfe is,

Because the preaching of the Word is thus a powerful cause of Repentance, that we make much of it & imbrace it, efterming it a pretious iewell of Gods Treasurie; yea, and to sceke and hunger for it by all meanes. If a man were grie- Physicke, noully ficke upon his bed, and that it were told him that in fuch a

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ground

ground, fuch a het be did grow which applyed would duickly state Wan of all his paint and griefe it we had any meanes to come By 12? fave he would det depthittier woon his flands and his feet to haue it no paines would be ickelome vito fight, it he might reconer his health againe, cuen to when a man is deattly licke of lin fas we should albe) and it shall be tould him that in the preaching of the Goffell, there is luch a hearb of Grace, the Flower of Repentance; that will ture him of his finne, and reftore him to the life of glorie, Thope no man is to desperate and carelesse, that will neglect the hearing of it; Now what finall wee doe in this cale, but as it were to creepe on our hands and knees, that is to viewil meanes to a stame the laine, and be partakers of the benefits of the Corpell, that wee may be claired O'l hall wee bee more earthill in fuch a case of our bodyes then of bur foules ? Now befides thefe two Caules, that may bring vs vnto Repen-

Helping Caufes of Repen. tance.

Sawe.

takee, there be other three causes, which are called Causa adinwith a Helping or furthering laures, because though they do, not worke report need in the nit mes, yet they doe exercise a man to the helping and furthering of this worke in him: I declare it by a fimilitude when one would law a Tree; three things are requifite vnto this worke. First, there must bee a law which is the The ring city secondly, there hand Bee out to pull and move the which is the Enticient cause. Thirdly theremul bee's dertaine offic and liquid matter to make the saw name, which is Caufa adiayan, the helping cause which finoothes the Saw and makes it runne with eate : So it is in this great worke of Repellance; the Saw of Instrument to worke, is the breaching of the Goldell, Which doth law and worke you the preaching of the thin thine of God and God huntelfe is the effective of worken and to work Rependance in vs. So that.

Now the Helping 2. The Indements of God.

Caufes are especially three Tonfiderations.

2/12 Helping caufe of Rentance.

The first furthering cause is, the Mercies of God and the remembrance of them for when God puts vs in minde what he hath done for vs, or we our felues conflider, what we have tolk or hazarded, by resion of our fins, who cannot but relent & acknowledge the Same? confidering of Gods goodnesse as it is Kom, a. What ass there were there of god and his bunoup

Phyficke.

goodneffe

gooding of the deth theer of Repentances for books chore many mortion God doth bellow young solo many flavor menuenthey are unco Repentance: So lenge Cod freming his formet kindnesse vator them, expanding the the marter to bring them you Recontaine and Confession of the long she ford there es for the sorties agent And there had you remember your wayer and all rour doings wherem you bane begue defiled and se Bull loube your felnes in jour anne light, che and Joh 35-10 then complainesh, that none remembred the mercies of God, and therefore they were not heard in their prayers because they wanted fairh to repent To wree the point wer more, that the mercies of God moue much to Repentance, fee Luke s. when Peter faw the great draught of fifhes, (Lord faith be) depart from me a finfall man. Thus Gods mercies did bring Peter to the acknowledgement of his finnes. Even to the metrics of God bring vs to make this yee of it to bring vs to the confideration of our finnes and to repent for them, and to love the Lord for his goodnesse. & for his mercy & fauour besto wed voon vs. If a wicked wife thould flip away from her husband and commitment faulte Wife. against him his hose notwithstanding send her done tokens from times to time this kindnesse of her husband much needs her mighty meanes to draw her backe againe in loue and obedience vnto him, Euen fich is, the kindenesse, and goodnesse bof God to wards ye that though we flip and flide from him by our finnes ver he fends to we love tokens whis mergier and his bleffings enery day centidently pursantinets and among ve bond or some of smit mort The Second Helping on furthering Cause is The Indgements of Gods

The second Helping answering Cause is the Indocuments of Gods
this is a principall cause in furthering of our Repentance as wee Helping
may see Gon 42.12. Of sofephs brethus, when they were introduble, cause of
then they confessed their finate bring decused. Nay, but to see the Repentac
Nakednesses they confessed their finates bring decused. Nay, but to see they see they wisted the Brodingalt forme when Luke is.
hee was in miserie, then hee came home to this Father. So so said.
18.
16. Lord in trouble bane they, wisted thee: they powed out a Prayer
when they Chassisment was upon them: so the Lord doth mightily
continue them of sinne, and neglecting his sudgements, when with
the seed fine they speak markinght, warman extractions of his wiskednes
saying, what have I done i sensy man entracted bir course, as the hoofe
rytheth to the battell, and Tephan, 3 ; hee sayes, The inst Lord is in
the midst thereof he mid not doe infanitie, buery mor hing dot his bring
his ladgments to light, but the vining know in un same So Amos 4.

thinke

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the Lord there complaines of this, that hee fent his Judgements from time to time, he fent mildewes and blaftings, and many other indgements, and yet he complaines, (Terrenarmed not which meet the flocks here will fet his dogge at himse if hee would kill him or worrie him, and yet hee hath no purpose to hurt him, but to drive him home to the fold againe, for when the sheepe is come home, hee rates and calls off his dogge. So the Lord doth by vs, if wee goe aftray and turne from his sheep-fold, then hee fets his dogge at vs, as if hee would kill vs, the dogge of powertie, or the dogge of lamenesse, or of blindenesse, or of sicknesse, or some crosse, or some other indgments, and yet hee hath no purpose to hurt vs, it is but onely to bring vs home vnto him; for if wee bee once brought home, hee calls off his dogge againe, and rates him, which is Gods end in all afflictions which he from time to time sendeth.

The shird beloing or furshering Canfe is, our owne confiderations; as Pfal. 119. Danid faith, I considered my wayes, and turned my feet to the refimenie. So vntill wee come to confider othrowne waves. wee can never turne vnto God. Now this confideration must bee in fonce things: First, of the strict account we must give vnto God at the day of Judgement, for all those sinnes wee doe not repent of in this world. If weerepent, then the Lord will forgine vs, but if we doe not repent, bee affured wee must answer for our finnes. whereas woon sepentance, Christ will answer for vs. and wee may confidently put away the reacount lying whon Christ: vnto which the Apostic alludes, 2. Cor. 1.5. For as the sufferings of Christ abound in vs. fo our Confolation alfo aboundeth through Chrift. Sccondly, of the fearefull estate wherein wee live vntill we have repented not being the friends of God but heires of hell, not having interest in any promise : but liable to the Curse of the Law, voon which enfues death and torments. Which is the third thing: those vnfpeakable tortures the foule for ouer shall endure with the deuill and his angels for enermore. Fourthly the confideration of of foure other things.

First, The necessitie of Repentace, that it is such a necessarie grace that we cannot be saued without it, for there is but two wayes, either to Repent or effe to perish. For if a man were sicke, and a Physician should come to him and temper for him such a Potion, which if he did not take, becould not choose but dye, one would

A ficke

thinke

thinke a man could not choose but take it, though it were against his stomacke: Euen so wee are all sicke of the disease of sime, and the Lord hath tempered a Porion for vs to drinke, & he tels vs, if we doe not take it, we shall not escape condemnatio. Now this Potion, which the Lord hath tempered for vs, is Repentance, therfore we must be oftented to take it though it be against our stomacke.

The Second confideration is, The vilitie and profite wee base by it, for if wee repent God will forgine vs, but if we repent not, God will make vs answer for it at the great day of Judgment: here is our choice, Repent and be forginen, Repent not and perish: so the Lord promiseth Forginenesse vpon Repentance, Isa. 1.18. Though your sins were reday scarles, be will make them white as snow, if you repent and obey; that is in Gods account it shall be so.

The Third Consideration is: The readiness of God to receive very then he will turne his frowning anger into louing fauour, his eursings into blessings, his Iudgments into mercies: so soone as the Prodigall sonne came home to his Father, wee see how willing and how ready he was to receive him: So it is with every sinner so soone as he returneth home to God, the Lord is presently reading

to receive him, and to forgive all that is past.

The Fourth is, That one day wee shall dye, and know not how some, when, if we die without Repentance, we must be damned for ener. Therefore, this should make vs repent and turne vnto God. I remember the meditation of a learned man faith hee; The estate of a sinner is like a man travelling or going a journey, and as hee went, hee fell into a pit full of snakes, toades and serpents, in the mouth of which pit there was a tree, a bough whereos (as hee felt) iourney, hee catcht hold of, and did hang thereby, at the roote whereos

there was a leane and hungry-bitten beaft, that enery day
did gnaw to pull it downe, which beaft is death;
which feeing one day it will gnaw the roote
in peices, it shewes what neede wee
had of Repentance.

LECT. V



in farif wee repent God will . Vaine vs, but if we repeat not, rifficia the Lord creatifeth F

an esider mode and a Repentance. and enoydened T. 81.1

mon, si gen repent and over that is in Gods account it hall be lo.
The Third Confideration is Veto and buffe of Godso receive vis To day if you will bear his obice harden not your hears. ed and

EE spakethe last day of the causes of Repentance: first of the Efficient Cause which is God. Secondly of the Inffrumentall cause which is the preaching of the Word or the Gospell. Thirdly of the Furthering or helping causes, which (I said) was. The mer-cies of God, the Judgments of God, our owne confiderations.

Now the hext thing wer are to fpeake offs, The Time of Repentance, for it is in vaine to know what wee have to doe If wee deferre to doe it in due time, or take exception to the time, as you fee the lewes did, when they were called voon to build the Temple and their returne fro the captivity. Hab I . This people fay the sime is not come, the time that the Lords boule fould be built: So for vs to fay, the time is not yet come wherein wee should repent: but if God tooke it ill, that they should put off the building of a material house, what will he say vnto such as deny the building vp of their foules to life everlasting? But such is the depraued nature of man, that when we should seeke God and reforme our selues, wee take exception to the time, yea when wee are preffed vnto this dutie by a godly Minister, wee are readie to orie out with the douills against Christ, Math. 8. 29. Art thou come hither to torment vibefore our time? The reason of this delay

House.

veine in their hearts, wi

is becaule; if we have ferious and fad thoughts of repentance, we thinke and concedirent are have true repentance indeed But we multiplied of decembers felices to fay! I have thought find fad a purpose to repent, and to doe the duty, &c. But to conce to the rime of Repentance, it may be considered.

Generally. Si

they have made of their bodits, by their functional addition of child 35 The generall time of Repentances is the Time of thin life, after In this there is no repetiting when a man is ideadis Therefore here life. two rules in the Generally First, that this whole life is the time of Repentance Secondly, that after death it is a worke cannot be done. Therefore ter no man prefume of further mercychen he is able to call for, which is in the time of this life. All the Scripture is cleeve for this as John 9 Al must wonke the worke of him that fone me, while it is day, the night cometh when noman can worke. So Galis. 20. As wee have therefore opportunitie, let us doe good unto all, and Ecole (19. 10) Whatforner the band findeth to doe, doe it with the might for where sono worke on dealer mon knowledge; non mifedome 14 the grant whither show goeff and thus wee fee that as therime of doing good is in this life, to is the time of repentance, and as we candoe nothing being dead no more can wee repent being dead! For this purpole levemie reasoneth with the people, Give glan) to the Lord johr God Defore he canfe darkneffe and before your feet Stamble open the darke mountaines. And David faith, Pfal 14 Ult. O [pare mee that I may recover frength before I goe hence and be no more : So then if wee have any thing to doe, doe it with all thy might; if thou have to repent, repent earnestly; if thou have to pray pray femently if thou have to heare heare diligently if thou have to grue, give cheerefully, for whenthou are in the graug, chryfoll on all opportunitio is gone, all time ist takenaway. I remember a Pf.19 vide pretty meditation of a learned man, faith hee; As long as a mur-Murderer. thereris inthoway to the Judgment feater to may make friends to compasse thematter, but if the ludge have givensentence and he be condemned, then he may looke for the hang-man, for the fword, and for the halter, and for the darke dungeon. Euen foras long as we are in the way to the Judgmet, that is, as long as we are in this life, wee may labour to compatie the matter, we may make friends with God, but if once wee be dead and the fentencehaue paffed, weemay tooke for the diucil and fiell to feaze woon vegand

fore (faith hee) my good brethren, let not the time of your life paffe without Repentance, for death will come, and the judgment will come; therefore grieue and forrow, mourne and lament, whilst you

haue time and live here.

It is true indeed, that all the wicked in Hell shall repent enery veine in their hearts, when they shall fee what styes and stables they have made of their bodies, by their sinnes of Idolatrie, Adulterie, Drunkennesse, Swearing & prophanenesse, they shall mourne and lament, and waile for it : but they shall have no benefite or profit thereby for this bond of Repentance shall be Afflictive and Panall, it shall bee to their further increase of torment : therefore if wee would have comfort by Repentance, wee must repent betimes in this life, for it is better to forrow and moume here where wee may have comfort, then hereafter, when we can have none, In worldly businesse either planting, building, or purchasing, we make halt whilst wee line to fee all things done betimes, and fetled during our lines, nay, we thinke it will not be fo well done, as when wee our felues ouerfee it : And shall wee not much more regard the preparing and fitting of our selues for Heauen, which cannot be done vnleffe we faithfully repent in the time of this life. fo as it was commanded to Hezekish, to fettle his houle in order. for he should die : so are wee pressed to the duty of Repentance. before we die, that in our life, our foules may bee prepared for Heauen. Is it not then high time for wicked men to prepare themselves to Repentance in this life, considering all hope is debarred them after death?

Now there be divers reasons why this is so that Repentance must not be put off.

First, Becamfe the delaying of putting off of Repentance is dangerous Secondly, becamfe the terms sime of repentance is, to begin as frome as we can, and the sooner the better; a man cannot begin to repent him too soone of his sinnes, because he cannot leave and forsake his sins too soone; this is viged by the wise man, Eccles. 12.1. Remember thy Greasor now in the dayes of thy youth, while the evil dayes come not nor the yearst draw nigh, when thou shalt say, I have no pleasure in them. For then we will be evisit, and many inconveniences depend your

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vpon decrepidnesse, for such may be the distemper of the bodie, that the minde will have small rest, and lesse list to make sa-crifice. Therefore begin as soone as may bee in the youth and strength of thy body, and as Abraham rose vp early in the morning abraham to sacrifice vnto God, so rise thou vp early, and begin betimes to rising. repent thee of thy sinnes: taking home the Apostles exhortation, Heb. 3. 1. 3. Whilst it is called to day, if yee will beare his voice, harden not your bearts, &c. As a man that hath a long iourney to goe will rise vp early in the morning, and prepare himselfe, so must we remember that we have a long iourney to goe when we goe to Heauen, yea so long, as wee shall never returne againe, how had Long wee need then to prepare our selues to Repentance, and begin iourney. betimes, considering we cannot come thither without it. But more distinctly,

There be five maine reasons to moove vs to speedy Repentance.

The first is, Because early Repentance is more certaine and sure then that which is deferred, for we know not if God will grant vs Resforte time, or not, to repent hereafter. Wee that are in the Church to Repent day, maybe in our granes to morrow; and though hee doe give betimes. vs time, we know not whether hee will give vs the meanes or grace to repent, and if he doe give vs the meanes, wee doe not know whether hee will bleffe the meanes vnto vs. Therefore it is good for vs to repent whilft it is to day, whilft it is offered vs. This was it which made Isaac resolute to blesse his children betimes, Genef. 27.3. Behold now I amold, and know not the day of my death; to because wee know not the day of our death, how soone we shall leave the world, and lay downe our heads in the dust, it is good for vs to begin betimes and leave a bleffing your our foules before we die. Angustine faith well, hee that promised to forgive thee if thou repent, did not promise thee that thou shouldest line till to morrow : It is true God hath promised, that he shall not die Angul. that doth repent him of his finnes, and that in many places of Scripture. Now if we will consider how just God is in his promises, and faithfull in his performance, who would not repent? but remember withall that these promises are neither made or anaiscable vato any but vnto fuch as Repent.

Secondly

Viei.

Secondly, Became early Repentance is more fruitfull then late, for Reason to though late repentance may be true, yet commoly it is not so fruit-full, comfortable, nor accompanied with so many graces as that which is early: the Theese vpon the Crosse, had late Repentance, and yet it was true and sufficient for the saluation of his soule, but it was not accompanied with so many graces, nor brought that glory to God as it might have done being more early. Again, Paul was converted, and repented betimes, and we know how aboundantly he was stored with graces, and brought glorie to God, and com-

fort to the people of God.

Uses.

It is for the ficke to remember this in their health, & to prouide betimes, because a man hath not power ouer himselfe to doe any good in his best health and memorie, much lesse when any impediments and hinderances come: when a man doth repent on his death bed, it may bee the Lord will be mercifull, but yet let vs deale more faithfully with our soules then to trust or presume upon that, remembring that early Deuotion is most fruitfull. Indeed if a man for sake since in the strength of his body, and repent, God hath the greater glorie in the Conversion, though affliction worke it. Of the stories of the Prodigall. Lak 15. what sweet passages are there for timely repentances, and to personate a mercifull God, by a wise and mercifull Father, let the world say what it can, and men indge as they list, he that suppose the himselfe most righteous must repent, as it is in Christs invective against the too forward Iewes, Luk 13.5.

Nay bur except yee Repentage shall all the wife perish.

A third reason is, Becamp early Repensance is the more case; For the longer we goe on and like in sinde, the harder it will be to repent; if thou sindest it hard to day, it will be harder to more w, and if it be hard this weeke, it will be more distinct the next, and if it bee hard this yeere, it will be much more distinct the next; and if it bee hard this yeere, it will be much more distinct the next. Therefore God makes no limitation; but layer plainely, Hebezziz. To day, less any of you will bear his voice, then barden not your bearts &c. I remember the saying of a learned man, if presently after a great raine it be hard to get ouer a river then, it will be much harder at noone, and worse any current. Even so, if it be hard to repent presently after a since committed,

High Ri-

It is the

more ca-

fic,

committed; It will be harder when one hath committed twentie finnes, much more when he hath committed thousands of finnes, when all the finnes of his life come to one course or current, there.

fore timely repentance is the easier.

The fourth is, Because the longer weely in our sinnes varepented of. the more four and harft they will be: For the measure of our Repen LateRetance must in some fort be proportionable vnto the measure of our pentance finnes. If our finnes be great, our repentance must also be great; and with the if our finnes be finall, our repentance may be the leffer; for the more more finnes be committed, the more forrow, griefe and teares there fowernes. must be in our repentance for them, as wee see in nature, the stronger the sicknesse is, so much the stronger must the Physicke Sicknesse, bee. The Iewes did temper for Christ a bitter Cup to drinke, but by our finnes we have tempered a cup for our felues to drinke; for Bitter enery finne we commit, is as a drop of poylon to make this cuppe Cup. to much the more bitter vnto vs: wee fee by experience, that if a man breake a legge or an arme, the longer it remaines vnfet the Legge worse it is to be loyned, so the longer we line without Repentance, the worfe it will be to repent : therefore the best is to crie vnto God betimes : When our heart is ouer-whelmed. As in diseases the phylicke is alwayes tempered to the strength of the diseated, Pfal. 12.9. but the longer it is deferred, the more dangerous is the cure: So it Physicke. is with our fins, we must have the physicke of Repentance cure vs. according to the measure of our sinnes, as I have shewed. If a man haue made himselfe a great burden to carry, and should assay it on Burden, his back, and so he findes it vneasie, and to presse him very much, if hee should then throw it downe and put a greate deale more vnto it, and then begin to lift it againe, but vpon the second tryall finding it heavier then before, if hee should fall in a great rage, till hee adde twice as much strength and labour to carry it the lighter; would we not thinke fuch a one foolish, thus wilfully to increase his burden? so is it with the children of this world; because they finde Repentance somewhat vneasie at the first, they cast it from them, and by that time they come againe (hauing added more finnes, and made their burden heauier) they are compelled to their greater forrow and greater Repentance, to wraftle with so grieuous a burden, at a wonderous great disaduantage.

The Fifth Reason why early Repentance is better than late, is:

Becanse

It is more pleasing.

Old fer.

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of.

Beganfeit is more pleasing onto God: for he for the most part reckoneth more of an old disciple then of a new. As we fee in experience vinally one will make more accour of an old feruant then of a new. hee will commit more trust to him, and be more familiar with him. Euen fo the Lord makes more reckoning of an old Disciple, then of a new, wherefore by all these reasons were may see that early Repentance is better then late. And therefore now let vs doe as it is faid. I. Chron. 22.16. Arife therefore and be doing, the Lord will be with thee : So feeing wee haue fo many finnes to repent vs of and that God must have the temple of our soules new built and re-edified: let vs vp betimes, and be doing with our Repentance. As Pro. 3. 28. Say not unto thy neighbour goe and come againe to mora row : but gine when thon halt it by thee ; So fay not vnto God, when hee offers thee Repentance, goe and come againe; I will liften to this another time, but liften while it is time, and refuse not mercie when it is so neere thee. Wee see that in the prastile of men. they cannot indure to be put off from day to day in those things they defire to have, but they will take it as an injurie done vnto them. So the Lord takes it as a great injurie and wrong done him. when men put off their repentance from day to day.

The common course of the world is to deferre repentance vnto the day of death, thinking that to be the fittest time for it: But such are deceived, for of all other times this is the worst

The first impediment in Nature is, The Dolour and paine where-

for it, and that because of two impediments:

1. One in Nature.

2. The other in Grace.

Impediate the houre of death.

in the partie at that time is, for when paines bee vpon a man, how vnfit is he then to repent, when it is tedious and irksome to speake or to heare any noyse; O how vnfit is a man then to set all his sinnes in order before him, to sorrow and mourne for them, and that he hath offended, by them, so gracious and good a God? In this case, it befalls vnto many at such times, as it did with the Israelites, Exod, 6.9. Moses told them, that the Lord would bring them out of Egypt, that hee would take away the burdens from their shoulders, and that hee would bring them into the land of Canaan, which hee had sworne vnto their Fathers, to give vnto them: But the text shewes, That they did not hearken vnto Moses,

Ifraelites,

for,

for the anguish of spirit, and because of the cruel bondage they were in.
So for the most part, when paines and sicknesse are voon one, he is not fit to listen vnto any good counsell or admonition, that any one can bring him, be it never so comfortable vnto others; therefore the time of death is a most vnsit time for the beginning of Repentance.

Secondly, Because the time of death to a natural man (vntill he hath repented) is of all other times the most terrible and searchal! Impediant that he have obtained the assurance of the forgivenesse of sinnes, and that he aven and happinesse belongs vnto him. If a Physitian of death should come to take away a legge or an arme from a man, what a Physitian fearfull thing would it be? how much more fearefull to a natural man is death, which comes not to take a legge or an arme onely, but to rent body and soule assunder, to be at last tormented for ever? So that when death comes with so dolefull an errand to separate two old friends, this time must needs be a most indisposed season to repent in.

Thirdly, Because of worldly Cogitations, as the disposing of wise and children, house and lands, and other goods; all these must impedineeds hinder the motions of Repentance. As if a man haue a candle lighted in a Mine vnder the earth, if it be neare or vnder a death. A Candle damp, this will come, and put out the candle: So when in the time of sicknesse there is a candle lighted of good motions and meditations of Repentance: then these new mutinous cogitations enter in, to think what shall become of wise and children, this and that spiend, and how to bestow our goods: these (like a damp) extin-

guish the good thoughts of Repentance.

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The fourth is, That God then ordinarily punishes our neglett of this duty in our health, with bardnesse of beart on our death-beds: Impedias it is Proverb. 1. Because he called then to vs, and we would ment in not answer: therefore we call vnto him, and he will not answer our death vs, euen when our feares come like a whirle-wind, and our desolation posteth vpon vs. O saith Christ to lerusalem; Would to Mat. 23. God thou hadst knewne in this thy day the things which belong vnto thy vlt. peace; but now they are hid from thine eyes: Worke (saith our Sauiour to the Iewes) whiss it is called to day, for the night commeth in which no man can worke: So that this night time of sicknesse is of all times the most vnsit to repent in; when God may justly leave vs comfortlesse, because we would not ere that time hearken to

the words of instruction, and walke in new obedience.

The Impediments of Grace

Impediments in work Faith and Repentance in vs; our comforters and helpers then Grace. Thall be filent, tongue-tyed or absent, when we most with, desire, and languish for comfort and helpe, then one of a thousand may be

denied vs.

Secondly, Though he do give vs meanes, yet it may be he will not bleffe them, or make them powerfull and effectuall vato vs. And though he do bleffe the meanes, yet our comfort hall then be the leffer, for ordinarily he doth more bleffe the publike, than the priuate meanes vato vs: wherefore of all times, the time of death is the most vaable for repentance, and the worst: wherefore now O ye my heaters! let my counsell this day be acceptable Eccl. 12.1, in your eyes and cares: Remember now your Creator in the dayes

of your youth, health, and strength; the sooner it is done, the better, easier, and more comfortable will your life and death be: do therefore in this, as Abraham did when he scrifficed space, he rose wordam. vp early in the morning; so we should rise vp early in the morning of our age and youth, to off r vp our seluces, our soules and bodies vnto God as a living sacrifice: our state must at one time or other be sacrificed: therefore let vs repent, and be waile our sinnes betimes: for it is a speciall point of prudence, to do that betimes which must needs be done. Thus of the Generall.

Now for the Particular Time of Repentance, there be fixe things Considerable.

The first is, When a man bath committed any new sinne, then is a speciall time for him to renew his Repentance, as he hath renewed his sinne. So Daniddid, 2 Sam. 24 10. Where it is recorded, that Danids heart smote him after that he had numbred the People. Thus by and by he renewed his Repentance, after that he had confessed

confessed and seene his sinne. So Peter Mar. 26.73. It is written of him, that after he had remembred the words of Ghrift, He were out and wept bitterly. Thus every new act of finne must have a new act of Repentance, as I have faid. If a man have an arme or a leg Arme our out of ioynt, he cannever be quiet wntilhit be fet and put in order of ioynt, againe; to should it be in our committing of sinne; for because cuery finne fetteth the foule out of ioynt, we should neuer be quiet vntill Repentance haue put all in frame againe. We fee by experience, that if a candle be blowne out, if a man by and by run to the fire with it, the fooner he comes the eafier is will be light. Candle. ed againe, and the fooners and the longer he taries, the longer it will be ere it take fire; cuen fo when a man fals into any finne.the fooner he repents of it, the more case and better it will be for him; and the longer he defers his Repentance, the harder it will be for him to bring his heart to the duty. Therefore it will be best for ws to take the best courses which may bring vs vnto faluation; no fooner to have finned, but prefently thereupon also to renew our Repentance: as the wife mans counfel is, My fonne if thou hast sinned, deferre not thy Repentance.

: Secondly, it is a speciall time of Repentance, When any indees ment of God either publice or prinate fals upon us; as the Prophet shewes, Ifa. 26.16. Lordingrouble have they vifited thee, they poured ont a prayer whenthy chastening was open them. So Lam. 3.40.faith the Church, Let vs fearch and trie our wayes, and turne untathe Lord. When God fends sicknesse, blindnesse, or lamenesse, losse in our goods, friends, reputation, preferment, or fuch like, then is a speciall time to repent vs of our sinnes. For it is a sure thing, that the judgements of God come by reason of our sinnes, and so questionlesse God will renew his judgements, if we renew our finnes; which cannot be remodued but by Repentance. If a mans house be on fire, he will carie out his Plaxe and Towe, Wood and House on Straw with every thing els which is fit and likely to augment fire. the fire : and then doth he cry for helpe, and powre on water to quenchit; euen so because our sinnes do nourish the fire of Gods wrath, and will confume our foules, if we do not carie them out of fight by repentance, therefore we should fet about this worke: and take a way all that matter which may increase the fire of Gods vengeance vpon ve; which is to pura way our finnes by Repentance, as we fee Dent. 9.20, Whife did, for thus he records it, And

the

Kings Writs, the Lord was very angry with Auton to have destroyed him: and I prayed for Aaron'the same time. Here you see how a judgement was removed by Aarons repentance, and Moses prayer. We see if the Kings writs be out against a man to attach him, Bayliffes and Sheriffes lying in wait for him in enery conser to arreit him : fuch a man will prefently labour to compaffe the matter, and bring it to agreement for feare of imprisonment: So when the Writs of God are out against vs, and his judgements (like Serieants and Bayliffes) dogge vs in enery corner: what should we do in this case? but labour to compasse the matter betimes, to be wifer for our foules and immortality, than they are for a little temporall punishment in this life: and to make a good vse of Gods judgements vpon others: the omission whereof made the Spirit of God complaine thus, Renel. 9. 20. And the romnant of the people which were not killed by thefe plagues, repented not of the workes of their hands, where the Lord complaineth of them, that they had no regard to his judgements. So Amos 4.6. And I also have given your cleannesse of teeth in all your cities, and want of bread in all your places, yet have ye not returned onto me, faith the Lord. The like we haue ler. s. 2. Thon haft striken them, but they have not griened: show haft confumed them, but they have refused to receive correction, &c. So that by these places you see, it is a speciall time for vs to call upon God when his hand is upon vi, and we fee apparently, that our finnes do pull his judg ments nearer and nea-

3

Thirdly, When God affords us any special meanes, then he lookes for speciall actions and affections, in turning towards him: as at the comming of lohn Bapeist, Mat. 2.10. And now also the axe is layed unto the root of the tree: before the axe of God was layed to the boughes and branches, but now to the very root, at which time there is no remedie, but that Enery tree which bringeth not forth good fruit, mist be bewendowne and cast into the size. So it is said, Act. 17.30. And the times of this ignorance God winked at, but now he commandeth all man enery where to repent; so that when God sends speciall meanes, this is a speciall time of Repentance. Ships that have lyen long in the harbour, yet as soone as the wind blowes, by and by they set forward to their intended ioutney, as it is said, Act. 27.13. And when the south wind blow softy. Supposing that they had obtained their purpose) they loosed thence, Even so should

Ships.

should we do, when we have lyen long in the harbour of fin, done little good in Religion, or to the Church of God, yet when the wind blowes, when God offers gracious and good meanes, when we have so faire an opportunitie, we should lay hold vpon the good things that be for our faluation. So that this must needs be a fearefull abuse of Gods kindenesse and goodnesse; that when it is a special time of Repentance, through our corruptions we make it a special time of wantonnesse and vncleannesse; and we are to farre from being the better for all our special means, that we become worse and worse: and so bring judgement vpon vs. Our Saujour Christ Mat. 1 1. doth vpbraid those Cities wherein he had done most of his great works, because for all this they had not repented them of their fins, where he tels them, That it hall be eafier for Sodom and for Gomorrah in the day of Indgement, then for them: So if we do not profit by the preaching of the Word, and the good meanes which are amongst vs at this day: the estate of Sodom and Gomorrabat that great day, shalbe easier and better than ours. So let vs take heed it be not so with vs, for what a fearefull figne of damnation is this? when we thus let open the gates of hell. by being no more carefull to come to Faith and Repentance, and other fauing graces, in the midst of such abundance of meanes.

Fourthly, it is a speciall Time of Repentance, when we go about any great work: for many times in our honelt labours, there are many croffes and troubles which do befall vs, because we have not repented. Therefore it must be our wisdome when we go about as ny great work which we would have to prosper; then to repent, lest we encounter with great croffes: So Ezra 8.21. he practifed: fo Eftb.4.16. fo lehoshaphat, 2 Chro. 20.12. The omission of this du. ty (you fee) was dangerous, losb.7.11, 12. they could not stand before their enemies, faith God vnto losbua; Up, Ilrael bath sinned, and they have transgressed my Conenant, therefore the children of Israil could not stand before their enemies: Euen fo it is with vs, we cannot stand before our enemies, God doth not blesse our labours, endeauours, nor any thing we take in hand, because we do not prepare our selues vnto Repentance, therfore (as I said) when we have a great work in hand, it is a speciall time of Repentance: and herin we must imitate the servants of God in their examples: when Ezra had a great iourney to go, first he fasted and prayed: fo many other of the Saints fore-named: this was their practice, and to must

Riuer drawne.

5

it be ours, chiefly when we come to heare the Word, or receive the Sacraments, then we must be sure to have repented foundly for our sinnes, or els as we cannot expect mercy, so we depart away without comfort. As a man that would draw a river into his ground, he must first prepare the channell, cut downe the banks, and stop the passages; so must men do with their sinnes, that would have the river of Gods mercy to run through their hearts.

The fift special time of Repentance is, Every morning when we arise and every night when we go to bed: for, as we fin daily, so must we daily renew our repentance, let vs then repent every morning

before we rife. The steward who hath but a short memory, will be often casting up his accounts and reckoning with his Master, he will neuer let them tarrie too long without cleering and making euen: so because that our memory is short, and that we soone forget our sins, we should desire to have often reckoning with the Lord, cuery day to make euen with him. If we would thus often do, we should have but a few sins to repent us of when we come to die. We see by experience, if a man have a little Brooke that runs through his gound, as long as he keeps the channell cleane, that the waters may still avoid, it will never annoy him; but if he suffer the gutters to be stopped with mud and dirt, and weeds to stop

the course and carrying of the water, by and by it will oursslow his ground. And even so, though a man have some sins which annoy and trouble him, yet if he will be daily cleansing the channels of his heart, and make the channels open by Repentance, there will be the lesse danger to his soule, as we see it was said of Daniels practice, Pfal.6. He talks of a vexed soule, wear somewife with groaning, making his bed to swim with teares, consuming of his eyes, and the like: so must our Repentance come with sighs,

Little Brooke.

groanes, weeping, and wringing of the heart, (if it be possible) that to we be the better assured, that it is vnsained and rightly bred; and that it is such vnto which God will have respect.

Sixtly, the last special time of Repentance, is, At the houre of Death; for then indeed is the time to renew our Faith, Repentance, and all other graces, or never. Even as a man that bath been at great charges for the building of a ship to carie himselfe safely a very long journey, when he is ready to put forth into the sea, then he

especially looks that all his masts, failes, anchors, and tacklings be ready, fit, and prepared: so how soener a man deale with his

ship buil-

Fairh

Faith, Repentance, and other graces all his life time, yet now when at the houre of death, he comes to lance forth into fo rough a Sea, for his last iourney; he must then look all oner againe, and see that nothing be wanting; but that his faith, prayers, penitency, loue, and fuch like be in a readinesse for to condu & him in peace and safety vnto the end of his last journey. But commonly men do by Repentance, as great men do by Banquets, when a great Feast comes : Banquets, they fit and gaze, and admire, but their stomacks are gone; many in this case have no stomacks to eat: So many men look at these excellent things of God, admire them, but will not eat, will not repent, leave their finnes, &c. But let vs in the Name of God (who know better things, and have not thus learned

Christ)go on resolue labour and practice Repentance, ere it be too late: which now is our next Point to be handled the next time.





LECT. VI.

VI. PRACTISE THE REPENTANCE.

IOEL 2.12.

Therefore also now (faith the Lord,) Turne ye even to me with all your heart, and with fasting, and with weeping, and with mourning;

And rent your heart, and not your garments, and turne unto the Lord your God; for he is gracious and mercifull, flow to anger, and of great kindenesse, and repents him of the eustt.



E spake the last day of the Time of Repentance, when we shewed, that for enery new sinne, there must be a new act of Repentance, and so as we fin daily, we must daily repent. For (as I then shewed) if a man haue a little Brook which runs through his ground,

as long as he keeps the channell clean, puls vp the weeds, and dirt, and fand from stopping it vp, he is fure it will not annoy him, nor ouerflow his banks; So as long as a man doth daily renew his repentance, and pull vp the weeds of his finnes from his heart, he shall be fure that the river of Gods mercy will run smoothly and currently into his foule: thus then you see Repentance is a daily duty, and onely in the time of this life to be performed; as we commit daily fins, so had we need of daily Repentance.

Now

Now the next point we are to speak of, is of The Practice of Repentance, or mannerhow we must repent; for (it may be) some men will be ready to except and fay, feeing Repentance is fuch a necessary duty, as no man living can be faued without it, and seeing the time of this life is nothing els but a time left of God to repent; and fo I am willing to performe this great work, but alas, I know not how, nor in what manner I should repent: fo that as the Difciples faid vnto Christ, Luke 11.1. Lord teach us to pray, so may we fay, Lord teach vs to repent, we be willing to repent, but know not how nor in what manner.

Wherefore we are to know that in the practice of Repentance there must be foure severall things, that is, in the presenting of our selues before the Throne of Gods Maiestie, and attempting or performing this our duty of Repentance, for the acquisition of our

faluation, there must be

I Examination.

2 Humiliation.

3 Deprecation.

4 Refolution.

Which be the foure things required in the Practice of Repentance.

First, There must be Examination: for, every one that will repent, must first examine himselfe in the matter of Repentance, Examinahow to finde out his owne finnes and offences: for, how can a tion. man repent him of his finnes, if he do not know them? So he that would repent, must first labour to come to the knowledge of his fins, and he cannot know his fins, but by examining his heart, and his own wayes, that he may finde out his own strayings and wandrings from the Lord, by the righteous rule of the Law of God, the Word of God must be the candle to light the mind, and to direct and shew what is good & what is bad; what is sin, and what is not fin; what is pleasing vnto God, and what is displeasing vnto him, as may be feen Lam. 3.40. faith the Church there; Let vs fearch and trie our wayes, and turn again unto the Lord. Meaning that unlesse we will feek and fearch into our own hearts to find out the things that are amisse, and to seek and search, as a man looking diligently Thing for a thing loft, who lighteth a candle and fearcheth every corner, loft, till he hath found the thing, we shall never be able to finde out all our finnes: So the Prophet fayes, Plal. 119. 59. 1 considered my wayes, and turned my feet unto thy testimonies. Seeing then it was

the confideration of his owne wayes, which made him turne into the wayes of God, let vs practife the fame. The like we have in the story of the Prodigall fonne, Luke 12. 19. And when he came to himselfe, he said, I will returne to my father, &c. When he had examined his owne state and condition, then it came into his minde to returne vnto his father: fothen the Pointis, That in the Practice of Repentance there must be examination of our owne wayes, which is a thing contrary to the course of the world, who are prone to looke into other mens ways, and neglect their own. The beafts Ren. 4.8. were full of eyes within, but the most men have eyes without, to looke into other mens fecrets, but not into their owne faults at home : fuch men may be likened vnto husbands . who because they have vinquiet wives at home, love as much as may be to be abroad, because they can no sooner put their heads within the doores but by and by their wives are voon them: Even fo it is with him that bath a bad conscience as with him that hath a bad wife, no fooner he can come home into himselfe, but by and by his conscience is voon him, ready to raile at him and rebuke him for his finnes, fo that he longs as much as may be to be abroad, and to deale with other mens fins, rather than his own. But Paul tels vs 1 Cor. 11.31. That we must judge our selves, if we would have God not to indge vs. Therefore every Christian man should fet vp a Tribunall and Indgement-Seat in his owne heart, and make a solemne arraignment of himselfe, that is to say, that he so fet himselse before God, that he first vndertake the triall of his owne wayes, and confider wherein he hath offended, and what finnes he hath committed against him: then he must bring the bils of indicament against himselfe, make a presentment of his owne faults; where he hath finned, when offended, and how difpleased so good a God. And thus every man must judge himselfe. that God do not judge him: for, a judgement must come. Saint Austen sayes well, That so often as a man remembers his sinnes. God forgets them. If thou examine thy felfe, God will vrge no further; if thou judge and condemne thy felfe, God will not judge thee; if thou punish thy selfe, God will spare thee. So then this is the first Point, we must examine our selues how we have offended. Now in this examination there are two things required.

1 There must be a right Rule to examine by.

First,

Ill wife.

² There be certaine Heads, opon which we must examine.

First, for the Rule: There are certaine false Rules which we must remember neuer to take hold of.

First, That a man must not examine himself by himself: for, a man may be in a better case then formerly, and yet in no good estate: False Rule he may have left grosse sinnes, particular sinnes, and yet be deceiued infinitely short of true goodnesse. So that a man is but a false rule vnto himselfe, when he will think all to be well, because he findes some better times than he was wont. To this effect Saint Paulsayes, 2 Cor. 10.12. Wherefore let him who thinketh be standeth, take heed left be fall. And againe, 2 Cor. 11.12. he condemnes this rule, saying, We are not of that number who compare themselves with themselves.

The second fasse Rule is, When a man will examine himselfe by others: because he sees others subject to more grosse sinners, or live Fasse Rule
openly more licentiously than himselfe: as the Pharisee, Luke 18.
It. deceived himselfe: I thanke thee, that I am not as other men
are, extertioners, vainst, adulterers, or even as this Publicane; you
see he was better than a number of others; no extortioner, adulterer, oppressor, vniust dealer; and yet he could not be instified of
the Lord, all this could not excuse him: so you see this is but a
sale rule to examine by, we should rather do as the Apostle commands, Gal. 5.4 Let every man prove his owne worke, &cc. and then he

Shall have rejoycing in himselfe, not in another.

A third false Rule is, When a man will examine himselfe by the speech of people; and the account that the world makes of him. But Falsc Rule we may be in much account with others, accounted a good Christian, and a good liner, and yet all this be but as a shadow before God, and therefore the Apostle faith, Rom. 14 4. Enery man must fland or fall unto his owne Master: for God is able to make him stand. And 2 Cor. 10.18. he shewes, no commendation ought to be built vpon, vnlesse it be of God; For not he who commendeth himselfe is approoned, but whom the Lord commendeth. Wherefore even as it was faid of Belteshazzar, Dan. 3. Thou art weighed in the ballance, Belteshazand found light; fo if we measure our selues by this Rule, we shall zv. be found too light in Gods ballance. The true Rule is a righteous Rule, therefore we must examine our selues by the Law of God enery one who would have a true triall of himfelfe; and then as the Carpenter Carpenter when he hath applied his threed and line vnto the timber, by and by he fees where it was crooked. So when a man hath

thus applied himselfe vnto the Law of God, he soone shall see wherein he hath been sinfull and faultie. So this Rule God gives vnto his people, Dent. 30.2. Obey his voice, according unto all that is commanded thee.

Now for the heads which we must examine all our sinnes by, they be

And God is the Judge of all, that is, we must examine our seluce

I Impard.

2 Outward.

of all our finnes committed against God, and against our Brethren. There is a corruption in nature in the examining of our finnes: we deale by our felues as a falfe Iudge doth by an offendor: examine him to flightly, that one may fee he would willingly fauc him; or that he is afraid to finde him faulty: Euen fo in the examining our selues at the best, we looke but at our outward sinnes, being loath to fearch into the inward fecrets of our foules, to finde out the poylon and corruption of our hearts, for from the heart commethall manner of wickednesses: so that the true examination must be of all our sinnes, so farre forth as by any meanes we can come to the knowledge of them: both of finnes against the first and second Table, secret or open, what kinde soeuer they be. Trades-men you know (especially in great Cities) vse to keepe a bocke of all their expences, of their layings out and commings in: and so are often casting vp their accounts, to see whether they gaine or lose in matters of the world: So we should take an account of al our actions, and keep a register of them; every night we flould cast ouer our accounts, to see how we have sinned and offended God, and how often how we have repented: if we finde things to be well, we should bleffe God for it: and if we finde things to be amisse, we should be humbled in our soules for it: thus we must labour to view all our actions, as we see Goddid. Gen. .. when God had made an end of his first dayes work, and so of the reft, it is faid, He beheld the same, and loe all that he had made was very good. So should we from day to day take a view of our

Humilia-

or bad.

The second thing in the Practice of Repentance, is, Humilianson: for, when a man hath seene that he is a sinner, and lies in sinner, this is not enough; but then great care must be had also to be humbled

works speeches, and the like, to see whether they have been good

False Iudge.

Trades.

Pacn.

humbled for them; that is, bitterly to weepe and mourne for them, even to the shedding of many teares if it be possible: So Peter did, Matth. 26.75. it is faid, And he went out and meps bitterly, &c. So Mary Magdalen, Luk. 7. 38. it is faid, And the food behinde him weeping, and began to wash his feet with her teares, and then to wipe them with the haires of her head. So David Pfal. 6.6. confesses of himselfe, All the night I make my bed swim, I water my couch with my teares. So we see it is a plain case, when once we have feene our finnes, the next thing to be done is, to be humbled for them (as I have faid) even to the shedding of teares, which in Gods fight are fo pretious and acceptable, that he gathers and puts them vp in his bottle, as Pfal. 56.8. Thou tellest my wandrings, put thon my teares into thy bottle; all other teares fall to the ground. and are to little purpose, but every teare that a man sheds for fin, that he hath offended God: he gathers thefe vp. But alas, what shall I say? I doubt me, not one of a thousand of vs let teares fall in this kinde, and for this cause you go mourning and want comfort, because you seek it not the right way in godly forrow first to be humbled, and then to rejoyce. It is a lamentable thing that many of you be twenty, thirty, and forty yeares old, and yet you have never shed one teare for sinne : O what a lamentable case is this? that Christ may now come and say to you as he did vnto those women, Luk. 23. 28. O daughters of Hierusalem, weep not for me, but weep for your felues, &c. It is a good thing to weep for Christ in regard of the paines and troubles which he suffered; and did befall vnto him as our furety; but it is a greater grace to weep for sinne, and that thereby we have displeated fo good a God. Which (I take it) made S. Augustine fay, that Mary Magdalon brought two things to Christ, her oyatment and her teares, and yet her teares exceeded her ovntment in sweetnesse, &c.

Now this forrow for finne doth require fine qualifications: First, there must be (Dolor Cordis, or Contritionis,) the forrow of the heart, or Contrition: as Act. 2.37. it is faid those three thousand who heard Peter, were pricked in their hearts: and Pfal. 51. A contrite and a broken heart O God thou wite not despife. So that this someword must not be outward onely with the sadnesse of the face, but it must be a sorrow of the heart, as Pfal 63. the Prophet complains, my soule is vexed within me, &c. It is called other-where the powring out of the heart; for this is most certaine, when the soule

z King.

Mat.

3

ingood earnest sets to wraftle for heaven, then there is no time

for vs to dissemble with God.

Secondly, it must be Dolor secundum Deum, Godly forrow. which is a forrow for finne, because it displeaseth and hath offended God, as we may read, 2 Cor. 7. 11. For behold this lelfe- fame thing that you forrowed after a godly fort, what carefulnesse it perought in you. &c. Many a man is forry for his finne, and peraduenture repents not for all this, or if he do repent, it is not because it is sinne, but because it will bring their shame, losse, or discredie with men, or that Gods judgements are ready to feize vpon him: as Abab when it was told him that the dogs should lick his bloud in that place where he had stoned Naborb, he wept and humbled himselfe, and went softly, but it was not because he had displeased God, but in regard of the judgement that should be fall him. So Indus was forry for his finne, not because of finne, but by reason it was so horrible a thing to betray his Master: this was it which made so horrible and incureable a rent in his conscience: others againe forrow for finne in another kinde, because they would be well accounted of by the best men and women: they would feem to be religious, because this is a faire way to preferment and profit: when yet none of all this is godly forrow: for, this cries alwayes with holy Danid, and laments most sinnes against God: Against thee, against thee onely have I sinned, and done enill in thy

Pfal. 51. Against thee, against thee onely have I sinned, an sight, that thou mayest be sult in thy sudgements, &c.

Thirdly, it must be Dolor particulars; a man must be forrowfull for his sinnes in particular, whereby he hath offended God. It is not enough for a man to be forrowfull generally because he is a sinner, but he must draw himselse to more particulars, to an account in what manner, and with what sinnes he hath displeased God, Heri, heri, hodie, hodie, yesterday, yesterday, to day, to day; because as one sayes well; Dolosus versatur in generalibus, a deceiuer loues generals: therefore let vs know, the duty consists in particulars, and we must come (so farre as it is possible) vnto the account of euery day, yea, euery houres sinne, and be so sorry for them. Thus the people consessed, 2 Sam. 12.19. For we have added vnto all our sinnes this enil, to ask for vs a King, &c. So sudg. 10. 10. they say, we have sinned against thee, both because we have for saken our God, and served Baalim. Now as concerning particular forrow,

Physicians we must do as Physicians do with diseased bodies, when they find

a generall distemperature in the body, they labour by all the art they can to draw the humour to another place, and then they break it, and bring out all the corruption that way: all which is done for the ease of the patient. Euen so we must do when we haue a generall and confused forrow for our sinnes, labour as much as may be to draw them vnto particulars; as to fay, in this, and in this, and at fuch and fuch a time, in fuch an occasion, and in fuch

a place I have finned against my God.

The fourth thing in godly forrow is, Dolor Reprehensiums, a reprehenfine forrow, which is fuch a forrow, that though it begin but in a few particulars, yet at length it drawes in all with it: even as a traine of gun-powder, when one come is let on fire, it will Traine of not leave vntill all be fired and in a blaze: fo true forrow, though gun powic begin but with one or a few finnes, yet it drawes in all the reft ere long for which we have not forrowed. So Dauid (we fee) had no reft by reason of one sinne, Pfal. 51. but at last it was not long ere it came into many heads, and let him awork to complaine of more; geagenen to looke backe to his original corruption; enen To we mail not think it enough to repent of one speciall or particular finne, and fo cease; but our forrow must extend it selfe vnto all: we must gather in with our particular sinnes: which showes the great defect which for the most part is in the Repenrance commonly vsed in the world; If they repent of one sinne, they think it is enough, and rest in that : so Indas did make a Mar. thew of Repentance for one offence: and so many other do; yea, and with teares, who yet miffe of repentance, because they never descend to search and trie their selves in particulars: for true forro v fob :gins, as it at length drawes in all.

The fift property in this forrow is, that it be Dolor Proportionalis: that is, if our finnes be great, our forrow for finne must be fo much the greater: If finnes be few and little, our forrow may be the leffe, and fooner attaine peace of conscience: therefore this must needs be a great corruption and selfe-deceit in the ordinary repentance of the world: that what kinde of finne focuer they commit, there is but one measure of forrow for it. We may fee of Manafes, his sinne was great, and his contrition was great, it is faid, That Manafeh was humbled greatly; So Peter in denying : Chro.32 his Master, it was a great sinne, and therefore his forrow was pro- Mat. portionable, it is faid, Then Peter went out and wept bitterly: So

Hezekiah

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2 Chron.

Hezekiah committed a great fin, in shewing his treasure, and he was brought very low for it. So if we have sinned greatly, it is certaine our forrow must be proportionable, as we see by experience, he who saileth into the midst of a river, must labour and take more paines to get out, than he who slippeth in but at the brink of it; even so if we fall into great sins, it must and will cost vs more forrow and teares, than if we fall into lesser sinnes onely.

len in.

Maine thing.

Ludas.

The third maine thing I she wed in the practice of Repentance, is Deprecation: which is, a fending vp of earnest and hearty petitions and requests vnto God for the pardon of sinnes, when once he hath scene himselfe to be a wretched and a grieuous sinner: then to beg humbly at the Throne of grace for Iesus Christs sake to have them all pardoned and done away: In fum, to have good things given, and all enils they deferue removed: this is deprecation. Holy Dauid was exceeding frequent in this duty in many Pfalmes, as Pfal. \$1. Blot out all my offences, and wash me from my finnes: So the Publican, Luke 18. O Lord be mercifull to me a finmer: Thus in this case we must not rest (like Inda) vpon a bitter. fowre and heavy remembrance of our finne onely, but become humble futors to the Throne of Grace for mercy, according to Danids experience, Pfal. 22.6. For this shall enery one that is godly. make his prayer unto thee in an acceptable time, &c. For, what means be they he should pray vnto God for? for houses or lands, or gold, or filner? no, for no other thing, especially, than the forgiuenes of fins: fo in this case a man must behaue himself as a poore prisoner at the barre, when the Judge stands vp ready to give fentence vpon him, he fals down vpon his knees, & lifts vp his hands, looks rufully, speaks pitifully, and begs for his life. He cannot misse to speed at Gods hand, as Danieldid, Dan 9.20. euen fo, if a sinner can pierce the heavens with his cries, and folicite God earnestly, no question, he shall at length heare the voice of Christ say vnto him by his Spirit, Go in peace, thy sinnes are forginen thee.

Prisoner.

The fourth and last point in the Practice of Repentance, is, Refolution, towalke with God in newnesse of life, as Danid did, Psal., 119. I have sworne and will performe to keepe thy righteous law: and Psal. 39.1. Isaid I will take heed to my wayes, that I offend not with my tongue. And againe, Psal. 119. I considered my wayes, and turned my seet unto thy Testimonies. I made haste and delayed not; the time is now; not deserving till hereafter, now we must

refolue

resolue to seaue our sinnes, to walke with God with newnesse of life, and with all watchfullnesse ouer our owne hearts: then vn-to resolution were must ione a holy, constant indeauour, vsing all good meanes, and remouing the lets and hinderances which stop and hinder our repentance, which is now the next thing wee are to speake of.

LECT. 7.





LECT. VII.

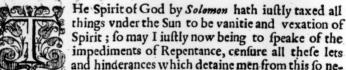
THE IMPEDIMENTS

of Repentance.

I OB. 15.31.

Let not him that is deceived trust in vanitie, for vanitie shall be his recompence.

All vani-



cessarie Grace under the Name of vanitie, whatsoeuer they be: and vanitie shall be their recompence. Wee spake the last day of the Practise of Repentance, wherein must bee source things; First, a man must search out his sinnes by the bright candle of the word of God. Secondly, when he hath found out his sinnes, then he must bee sorry for them. Thirdly, then hee must pray to God in Christ Iesus to forgive them. Fourthly, Then hee must resolve against them, that is, renounce and remove them, as sarre as may be. Which practise of repentance must be not only once in an age, or a manuscript but as our sinnes be dayly, so our repentance must be every day performed so long as wee live in this life.

Now in the next place we are to speake of the Impediments of repentance; and those deceits which hinder men and women from
this dutie. Generall or vniuerfall motion (as Shoolemen say) is
caused two wayes: First, Either Agendo, by enforcing up that
which were meane to move, as when a man flings a stone with his
hand: Or Removendo prohibens quod impedit, or removuing of that

Stone.

which hinders the motion, as when a stone lieth vpon a shelfe, when one pulles this away, then by and by downe falls the stone of his owne accord, and yet he who pulled away the shelfe caused that motion of the stone. But how? Not Agende, by slinging of the stone downe; but by rememendo prohibent, remooning of that which hindered the motio of it. Now as it is in vninersall motions, so also it is in speciall motions of the mind; for they be caused, first either directly by an immediate impression made vpon the minde, as when a man is directly inuited to goodnesse or vertue. Secondly, or by remooning the impediments which hinder vs from it. Of the first I have spoken in the practise of repentance formerly. It shall not therefore be amisse now to speake of the impediments in the next place: wherein two things are required of energy one:

I. Christian wifedome to finde out the let.

2. Christian care to remomeit.

First, there must be Christia wisdon to finde out the lets; for in euery manthere is some special bar or let, which if he can finde out, or light vpon, there is the witedoe, to be wife to finde out thefe preffing downe weights, as the Apostle calls them. They who have Water water running home in pipes & conduites to their houses, as soone as they want that which they fee their neighbors have at their doores close by them, by and by they search into the causes, & run to the conduit or the pipes, to fee where they be stopt, or what is the defect: Euen so must every man do, when he findes that the grace of Repentance flowes into other mens hearts, and hath no recourse or accesse into his soule, by and by fit downe and search himfelfe what the cause should be, where the rub lies which detaines the grace of Repentance from him, feeing they that live (it may be) in the same house, sit at the same table, lie in the same bed, they can be penitent for their fins, forrie for that they have offended God. and fo complaine in bitternesse of foule for their sinnes: but he that had the same meanes, the same occasions, more sins to be humbled for, more time to repent, and more motiues to draw him to the duty, is not yet moved with the fame, melted with griefe, nor come neere this dutie of contritio. Thus as I faid, every ma must looke to himselfe, what that is which hinders his repentance. We see when Christ east out the divel, Many. 19 his disciples came vnto him fay- Divel cat ing, Why could not we cast him out? So whe we see others in y course out.

of their life, and midft of their finnes brought vnto repentance, X 2 mourning

mourning and weeping for fine whereby they have offended God: let vs looke into our schees, and enquire at our own hearts, why we doe not repent, why we cannot doe as other good people doe. We have the same meanes, the same preaching, the same exhortations, yea the fame judgments, the fame punishments, the fame afflictions; But alas, Where shall we finde that man, or that woman, who are thus careful to fearch into the felues? There is not one of a hundred. but they be still in their sinnes without repentance and few or none defires to fearch into the canse what it is which hinders their repentance, making them vnapt to fo good a duty. We fee in experience, let one come to light a candle, if it wil not prefently take fire. wee imagine and runne by and by to confider what should be the reason of it, and wee judge that the wick is wet, or something is amisse. O how wise men can be for the things of this life, and are: carelesse for those things which concerne eternall happinesse? Wee are to know then that the Impediments of Repentance be of two forts:

Candle.

1. Some bee in the Indoment.

2. Some bee in the Affections.

Sicke man.

Euen as when a man is ficke, and will not take the good phyfick which would cure him, the defect is either in his Judgment or in his Affections. In his Judgment, because either he doth not feele himselfe to be sicke, though he be ill, he hath no apprehensio thereof, or if hee doe, yet he doth not take it to be dangerous or deadly: or though he thinke it dangerous, yet he thinkes he may remoue it without Phylicke, or if he must have phylicke, yet he needs not fuch phylicke, or in fuch qualitie as is there prescribed. Yer there may be for all this a ftorme in his Affections, though the Judgment doe come on to yeeld for either a man may be so busie in the world that he cannot attend it, or spare time for it, r he is so tender, that he - cannot abide the least thing which may offend him, or thinke phyficke to be bitter as many doe: Yea, a number will choose to die, rather then meddle with it . Now these be the reasos partly in judgement, and partly in the affections, why fuch ficke patients will not admit of that phylicke which might doe them good. As the case is in bodily sicknes so is it with those who are spiritually ficke with finne. Repentance is that physick, which God hath appointed for the healing of them, and curing of their foules, which potion finfull men refuse to take the causes being as I have shewed, partly in the Judgment, & partly in the affections.

In the Indement, there he foure impediments of Repentance:

In the Indoment, there be foure impediments of Repentance; First, because men doe not know or sinde themselves to be sicke of sin, Impedianor would have others to thinke them sicke, they presume therement. fore that all is well with them, for they know neither disease nor infirmitie, and so because they live as others live and doe as others doe, they thinke Repentance needlesse: and feeling no sicknesse, they never thinke of Physicke. This kinde of deceit is reprodued to 15.31. Let not him that is deceived trust in vanitie, for vanitie shall be his recompence. So we see Mal 3.7. when God bad the people returne from their sinnes vnto him, they answered stubbornely, Wherein shall we returne? So doe the wicked men of this world answer God wherein have wee offended? wherefore should I repent? This is the first Impediment in judgment, when men doe not finde themselves sicke in sinne.

The second is, When men know themselves to be sicke of sinne, but doe not thinke their sinnes to be deadly; They thinke indeed they Impediate have some frailties, some imperfections, some pettie sins, some ment. simil sins: but in accusing themselves, they can say as the Pharisee, Luke 18. I thanke God I am no Adulterer, Extertioner, &c. And so they think themselves in no danger. As a man that in the egernesse of fighting, receiveth a small wound with a sword, and One neuer lookes after it, or thinkes it worth the curing; so men in the sighting affaires of the world, adding sin to sinne, neuer looke after them as needing Repentance, because they suppose them slight & small, &c.

The third Impediment is, That though they take themselves to be sinners, and their sinners to be deadly; yet they thinke that God is merifull, a gracious God, and they may be saved without Repentance.

But Dent 29. The Lord thunders against such: and plainely assures such presumptuous persons, that his wrath shall smoake against such, and he would not be mercisull vnto them; but all the curses written in that Book should come vpon them, yea, this is that which so hapeist exprobrateth the sewes for, Math. 3.9. And thinke not to say with your selves, wee have Abraham for our Father: for verily I say unto you, that God is able even of these storaise up children unto Abraham.

The fourth is, That though we thinke Repentance is needfull, yet 4. weeneed not (say some) so strict a kinde of Repentance as the Scrip. Impedience speakes of. If a man can say, Lord forgine mee, wee are all ment.

finners

24.

finners, and fuch like, it is sufficient, it will serue the turne well enough. Phoroad thought Repentance was needfull, but it was a slight one, hee did not thinke so strict a one needfull as was prescribed. So Sant thought Repentance needfull when Sammel came and told him what hee had done, Tet said bee, Honour mee before the People, hee cared not whether he had any honour before God or not, so the people might honour him. These be the foure Impediments in the sudgment which hinder and keepe back Repentance: either that wee doe not finde our selues to bee sinners, or though we be sinners, yet not so great sinners to require Repentance, or though wee bee sinners, yet God is mercifull, and can saue vs without our repentance; Or, though wee must repent; yet that there is no need of so strict a Repentance.

Now as there be these impediments in the Judgment, so there be also in the Affections divers lets, for although a man findes himselfe to be a sinner against God and his owne conscience, and that there is no way of Reconciliation to come out of his sinne, but by Repentance; Yet he still findes impediments in his Affections to detaine and hold him from this so necessarie duty.

The Impediments in the Affections,

Impediment. in the Affectios

Are first, The lone of the world, when men are so caried away with the loue thereof that they cannot attend vnto Repentance, so takes vp with the cares of this life, and the hopes of pleasures, profite, preferment, and such like, that they can neither come to this account and reckoning of the soule with Repentance, nor dare aduenture vpon it, for feare of losing the benefits of a present life. Such was the case of those who were inuited to Christe Banquet, Mash 22.5. Such also is our case, wee are all so intentine to these worldly affaires, our Farmes, our wines, our oxen, &c. that we cannot come vnto Repentance, which is the Banquet of our soules to attaine saluation.

The next is, The lone of our Pleasure, that is, men cannot abide the sober and sad things that belong to Repentance, they must be merry, they must have their delights, pastimes, & deuices, as Esay. 22. 13. The Lord complaines, that when hee called to forrow

Impediment.

Pfal.22.

24-15-

and

and mourning, behold low and gladnesse, killing of oxes, eating of sless, and drinking of wine. Thus pleasure is a great let.

The third is ; The love of our owne Eafe : for men cannot endure Impedito take any paines in prayers holy duties, things appertaining to ment. the fauing of their foules : they had rather lye warme in their foft beds, then rife to religious exercises, then goe to heaven in Elias fiery chariot. It is faid, Math.2. That when Christ was borne.alf Israell was troubled, and why? they thought Christ could not come into his kingdome without a great deale of trouble, and it might be, cost many of their lives: to doe many now adayes shunne religion for their owne cale. It is faid, Pfal. They despifed the pleasant land; and why did they despise it, for it was a pleasant land indeed, and a good land : yea fuch a place as they could have Good beene contented to have injoyed it; but because it asked of them land. fo much paine, trouble, and (in their fight) hazard to goe to it: therefore they did despise it seven so heaven is a good thing. and men could be content with that, but because it will cost them fuch a deale of trouble and paines, therefore they care not for it.

The Fourth let is, The lone of their sinnes, men and women are Impediation intangled with them, that they cannot leane them for their ment. lines, Math 2.3, how were all Icrusalem troubled, and the Pricits for the birth of Christ; and Esan he could not leave his strange Birth of wives, hee did so dote upon them, Gen. 28.9. Although hereby he lost the favor of his Father. Even so men dote upon their sinnes

and so love them that they had rather part with Heaven and hap-

The Fifth is, The defire to keepe credit with the world: & to doe as other men doe; for they thinke, if they repent and take a new Impedicourse of life, the world will then point at them, they shall be accounted precise and pure men, this is that which doth hinder insony men in their Repentances to to this purpose the Iewes, and Pharises inquire. But doe any of the Rulers beleeve in him, and lohn. 4.

22. it is said, That many beleeved in him, but did not confesse him became of the Iewes. Now, this is the reason why men live in their sinces without Repentance, because they are not wife to finde out the special let, which doth hinder them. If I might be bold to make a secret question in the Church now, to know what is the reason wee doe not repent and seeke Gods savour? seeing we have heard, it is so needfall, so necessarie a Grace, without which no man can

be faued, why then doe we not repent & feeke Cods fauour, what is that which doth hinder you? Is it not lets either in judgments, or in affections? Is it not because you thinke you are not sinners? or not great sinners? or that you thinke you may be faued without Repentance, or at least, if this may not bee, yet that you need not so serious, particular and strict a Repentance, as we teach you out of the word? If these let you not, are there not then lets in your affections? that you so loue the world, and are so vigilant about the things of this life, that you have no time to thinke of your finnes : or is it not because yee lone your pleasures, and cannot abide the sad thoughts of Repentance; or because you loue your owne ease, and cannot abide trouble, or is it not because you loue your fins and dote voon them? or is it not because you would keepe credit with the world? How can you be able to answer to these things? I grant it is an easie matter to finde out the let, and to lay the finger on the fore, and to fay, this is the Barre which hindereth: but men are loath to deale fo roundly with themselues, as to search out that which doth hinder their Repentance?

Now when we have found out the Impediment, wee must re-

Mark. 16. Sepulchre.

Ama ats.

corps.

moue it; It was the care of the women when they came to the Sepulchre of Chrift, to remove the stone : fo our care must be to remoue out of the way, what doth hinder and let vs in the course of Repentance. We read 3. Samino 13. That when all the people stood still at Amajaes dead corps, the men tooke it and drew it out of the way and then the people (who formerly flood still as they came) followed their leaders. Euen fo must wee doe, when our thoughts be at a stand, and will not suffer vs to goe on in the race of Repentance, by and by ridde them out of the way, remoue them when they hinder vs, pull them afide, caft a cloth ouer them, and let nothing hinder vs in our Christian course. To this purpose we may observe Abrahams wisdoe & care, Gen 22. e. when he went to facrifice his fonne, the text faith, that hee left his feruant with the Affes, and why so? that his servants might not hinder him with their clamours and cries. Abrabam in godly wifdome left them with the Asses; even so must wee doe in the case of Repentance, with whatfocuer may hinder vs in our Christian course of feruice and holy duty: wee must leave such things with the Asses: (that is,) we must renounce and remoue such things whatso-

cuer they be, that we bee not disappointed: and if it be defects of

Indgment

Seruants left.

The Impediments of Repentance.

independ and affections which hinder vs, wee must pray vnto God to remoue the same. And wherefore all this? Because there are but two gates all men are to enter in at, there is a little Iron gate of repentance, which openeth to life and saluation, to heaven and happinesse, and to Gods sauour, and the great golden gate is that of worldly pleasure and profite, which openeth and leadeth to death and destruction, to hell and to torments for euer. Therfore

at your choice bee it (deare Brethren) which gate you will
enter in at, the iron gate of prayers and repentance
in this life of Christianitie, which leades vnto
the house of God, or the golden gate
of worldly pleasures leading
to Hell and destruction.

LECT. VIII.





LECT. VIII.

VIII.

THE CASES OF

Repentance.

First the case of Relapse.

REVEL. 2.5.

Remember therefore from whence thou art fallen, and Repent, and doe the first workes: or else I will come unto thee quickly, and remoue thy Candlesticke out of his place, unless thou repent.

EE spake the last day of the Lets and Impediments of Repentance, because as I said our way is made vnto Repentance by remooning the Lets: Now the next thing we are to speake of, is the Cases of Repensance: wherein the first shall bee The case of Remost or Relapse, as they tearme it, and that is, Whether a man that hath once repented him of

a finne; may fall againe into the fame finne.

1. Unto which I answer, that If a man base not foundly repented bim of his finne, if bee have failed in any one point of his repentance, in such case bee may fall easily againe into the same sinnes: As for example, a man hath beene a notorious riotour and cupcompanion, hee comes afterwards to looke into the hatefulnesse of his sinne, to condemne it in judgement, to mislike it in affection,

Queft.

Anf.

Riotous.

and yet because he could never bring his heart to resolve and fight against it, to figh and be truly penitent; to fashion himselfe to the vie of good exercifes; as Prayer, Meditation, and a folemne arraignement of himselfe, and such like, he may easily fall againe, because hee hath failed in some one point of his Repentance. So a man who hath beene a Papift, and a worshipper of stockes and stones, he comes to see his sinne, to dislike it, to condemne and resolue against it; therevpon hee turnes from Poperie, and yet because he is not truely turned into the obedience of the Gospell, to walke in holinesse before God, failing in some one or moe parts of his repentance, he may fall to be a Papilt againe. So Pharoah did A Papilt. in some manner repent him of his sinne, yet because hee failed in the due practife and performance of the dutie, his heart being corrupted, hee remained obstinate. So the Lord complaines of the people, in the Prophefies of Efay and Ieremie 3.3. Thou hadft a whoores forehead, thou refuseds to bee ashamed; So that because of vnfound repentance, a man may eafily fall into the fame fins againe, Exed, 9 27 Indas faw his finnes and confessed them, but because he did not pray vnto God to forgiue them, nor resolue against them. he fell away. We fee in experience, if a man haue a Felon or a foare vpon A Fellon. his hand, or a byle about him, if hee doe not draw out the corruption the better, but fuffer it to rankle or swell againe, having stopt it too soone, it will breake out againe, and put him to further trouble and paine: Even fo it is in the nature of Repentance; a number there be who have not fearcht their hearts to the quick. or suffered them to bleed out all the corruption; And To having dealt partially and vnfoundly in their repentance, they finde it a matter of great difficultie to have the heart perfectly found : this is the first part of the Answere.

Yea, But if a man have soundly repented him of his sinnes, whether Obiest.

is it possible for that man to fall agains?

To this I answer, There is a Generall, and there is a Particular Repensance. Generall repentance is at a mans first conversion, then Ans. he repents of all his sinnes; Particular repentance is, when a man repents of some one particular sinne, which is committed after. Now a man may repent generally for all his sinnes, and yet hee may easily also fall into particular sinnes againe, for every thing so workes (as they say in Philosophy) according to the propertie of his owne nature, And so Generall repentance can but worke a generall dislike

Anf.

1

diflike of finne. Now therefore a man may muflike finne in generall, & vet fal into particular fins of which he hath so generally repeted. Queft 3. I but if a man doe repent him of Particular sinnes, whether may

hee fall into them againe or not?

To this I answer, that if a man doe Repent truely of particu'ar fins. fuch is the grace of God that he doth not cafily fall into them againe, and when he doth, it is feldome or very rare, and is much different from his former falls. First, not easily; for the bitternesse and tartnesse thereof is such, that it leaves such an impression behind it, as they tremble to fall into the like fin againe. We reade Exed. 13.17.18. that when God lead the children of Israel out of Le ppt he did not leade them the readiest and neerest way but he led them through the wildernesse, a dangerous and searefull way. full officrie Serpents; and why foe? That they might be affraid to returne to Agypt. And even fo doth he deale by his fervants when he brings them out of the bondage and thraldome of fin hee leades them a tedious and painfull way by many teares, by many forrows: yea, the feare of Death and Hell; and all this, that they may be affraid to returne againe vnto Leppe, to their former lufts and fins againe: By which meanes a number of Gods people and feruants have beene preserved from their sins and have repented.

Secondly, I fay, Though a man fall into the fame fins after Repen-Anf. 2. tauce, yet hee very seldome so falleth. There be some who thinke that if one have truly repented of a particular sinne, he never falleth into it againe, but I dare not fay fo; For a man who repents him of the finne of haltinesse and rash anger, and particularly of scolding and rash speeches, may fall againe into the same sinne that he hath repented : but this I fay, if a man hath truly repented him of a fin, he shal very seldome fall into it, nor shall euer so often offend in that kinde: As we see in a man that hath beene sicke of an

Ague, and is recourred againe almost well, yet he may have some fitts & grudgings of it, though not so often or extreame as before he had. Euen fo, though we have repented, we may have fome falls and grudgings, but not fo often nor in those extreames as formerly.

Thirdly, though men doe fall into the same sinne againe that Anf. 3. they have repented of: Yet they fall not fo enidently towards damnation, but with apparant difference from the former.

For first, all the falls of those that have truely repented, Bee but Caution, particular falls, they bee not fallings away from all the graces of God

Ifraels Peregrination.

Sicke Aguc,

God, from all the love of goodne fe, from all the conscience of duty, but They fall onely from fome particulars; The wicked of the world when they not dam, fall into finne, doe not ftay themselues in some one particular sinne, nably, but let all goe at randome, and make a conscience of nothing. But the people of God, though they faile in tome one dutie, yet they live fincerely and carefully in all the rest, as Read. 2. The Churches are commended for many things, though discommended in some things : As Afa in Scripture, t. King. 15.14. But the high places were not taken away, neverthelesse Asa his heart was perfect with the Lord all bis dayer. So Danid though a finner in fome things excuseth himselfe. Plat. 18.21. Fort have kept the wayes of the Lord, and have not wickedly departed fr m my God. Yea, it is further faid of Danid, that he was a manafter Gods owne heart, and kept all the commandements of God, faving in the matter of Vriab, fo how foeuer the godly Fall, they fall not from all the duties of Religion, grace and goodnesse, but hold themselues to prayer and other holy duties. As a man in the climbing of a laddar, though his foote flip, yet if hee hold furely by his hands, hee will not let his Ladderhold goe : fo it is with the people of God, though their feet flip, climbing. through frailtie and weakenesse, yet they hold fast by the hands, and will not let goe their hold of Heauen which they have by faith in God.

Againe, If they fall, they fall with strife of resistace, there is a kinde of loathing and reluctation in their falls; The motions of the spirit feeke to hinder the workes of the flesh : as Gal. 5. 17. For the fl /h Caution with lufteth against the spirit, and the spirit against the fl. fb, fo that you thise. cannot doe those things which yee would. Thus though a man doe fall after Repentance, yet there is ever joyned with it a certaine vnwillingnesse to fall, and follow the motions of the slesh : as a man that is loath to doe that which hee is drawne and forced to doe, as St. Paul fayes of himselfe, Rom. 7. 15. For that which I doe, I allow not : for what I would, that doe I not, but what I have, that doe I. Wee fee this also in Peter, hee denyed his Master fearefully, and very faintly, but yet presently got him into the porch from the presse of the people, and was indeed ashamed of what he had done; as a man who by mischance is all beastly and durty, is loath to be feene by day; fo after finne men are asbamed to One diss appeare before God, being confounded and Ariken in their tie. very conscience; So in Exodus in the storie of Jaron, Exod. 23.2.

TOU

you may read how faine would he have shifted off thatfinne? what

excuses did he make, how loath was he to doe it?

Thirdly, Cam formidine, men finne in this kinde fearfully, They fall with feare with a fecret feare, they are affraid to finne; they tremble and feare at Go is displeasure, whereas the world are every way fearelesse. bold an I venturous, and practife sinne as if they were neither affraid of Heaven or Hell, or the loffe of Gods fauour, which though they have heard of, yet they sinne still. But when the true Christi-Foure Le an finnes, it is Cum formidine, with feare, as the foure Lepers en. tred the Camp of the Affrians and rob'd their tents, but with pers. a kinde offeare and trembling, 2. King 17. &c. So it is with the people of God in their sinnes, the heart is struck, and they are ashamed of what they doe, being affraid to bring Gods judgments vpon them. Therefore there is a great difference in the falls of the one and the other; the one goes on in fin with boldnesse, the other are affraid, and tremble at Gods displeasure. There is (wee know) 2 great difference betwixt him that falls, and him that goes into a deepe dangerous water: hee that falls into a water, he does it with Going feare, hee is dismayed at the perill and danger he is in, but he that and falgoes in of himselfe hath a purpose to doe so, he doth it aduisedly. ling in and is neuer affraid, but boldly aduentureth on the danger; fo it is water. with the people of God, they fall into their finnes with feare out of the frailtie of the flesh, against their owne mindes, to the difpleasure of their hearts, but the rest doe not so, but sinne purposely

Fourthly, Though the godly fall, yet they defire to recover and to They de. rife againe ; as lob 14. 7. For there is hope of a tree, if it be cat downe. fire to rife that it will (proute againe, and that the tender branch thereof will not cease: Though the roote thereof wax old in the earth, and the Rocke die in the ground: Euen so it is with the people of God, that howlocuer the graces of God decay in them, and that they wax drie in them, yet as long as there is life in the roote; and that the roote once comes to be watered and renewed by the grace of the Spirit, they live againe by Repentance, comming vnto Reformation and newnesse of life, as you saw in Danid, Peter, Mary Magdulen, Manaffes : So David, Pfal. 119. vlt. I have gone aftray like a loft freepe facke thy feruant, for I have not forgotten thy commandements: Dania was loft as it were, but he defired to come home againe. A sheepeyou know when it is gone astray, and is out of the

theep fould

A Mice De

againe.

and aduisedly.

sheepfold from the fellowes, is not at rest till it be in the sheepfold againe; so the people of God when they fall by their sins and corruptions, they are not at quiet or rest vntill they have returned home to God, and are in the sheepfold againe.

Now it may be some man may obiect, If this be so that one Obiect.
may fall agains into the same sinnes after Repentance; what comfort

can any man have in this effate.

I answer, there are two comforts belonging thereunto. First, Ans. that though men may fall so after Repentance, yet they never fall quite away, so long as they hold them to the vie of good meanes, attend to Prayer, reading, meditation, and other religious exercises, reading and hearing of the Word preached: the administring of the Sacraments, with watchfullnesse ouer our owne hearts, lines, and courses. Danid sell not when hee was constant in these courses. but when hee began to bee loose and idle. So likewise Indah one 2 Sam, of Iacobs sonness, committed a great sinne, but when was it? when hee was constant in good courses, holding himselfe vnto good Gones, meanes? no, but it was when hee grew loose, and left the tocietie of his brethren and neglected good meanes: but if wee hold our selues constantly to the meanes, wee shall not fall into grosse sinness.

The second comfort is, That although it come to passe that wee doe fall, yet our falles shall turne to our good: as Saint Pand saith, Rom. 8.28 All things shall work together for the best, unto them that lone God. And Angustine to this purpose saith, That it is good that the Lord let some men sall into sinne, that they the better may see what they are by nature, and be yet more humbled for it: As wee see if a child be busic about the fire or water; the father will of purpose put the fire to his childs singers, not with Childe, intent to hurt him, but to make him afraid: so when God sees sire, his children too busic with sinne, hee will bring them necre some punishment or judgment to bring them vnto repentance,

and at last comfort them.

This much might feeme to have beene enough of this case of repentance: but because as in the goodly building of some faire house, the master pillars have more workeman, ip and labour then any other particulars, as wee read of the two maine pillars of Salomons Temple, 2. Chron. 3. 15. So because that Faith Faire built and Repentance bee the maine pillars in building the sprituals ding,

A mine of

gold.

Ans.

house of God in our consciences, it is no maruell if they take vo more labour and time then all the rest. Chry fostom faith wel. That if one in digging do light vpon a mine of gold, he will digg ftil, and neuer giue oner, till that veine doth faile; so because wee are lighted vpon a veine the Doctrine of Repentance, more precious than Gold; and Faith that will stand by vs in our death, when our gold will leaue vs : doe not blame me, if I digge still, labour

still, as long as I may bring you aduantage.

Now having handled the first branch of this first case, come we

to the fecond branch thereof.

Whether a man that thus falls into the same sinne againe may bere-

newed by repentance. Branch.

I answer two wayes : First, That a man may though with difficultie; that is, if a man fall often and apparantly into the same sing, it is so much the more hard and difficult to be cured and renewed; as we see in the bodie, if a man fall into the Relapse of an Ague. or any dangerous disease, it may cost him his life, and his health will very hardly be recoured : Euen fo it is, after a man hath fallen Relaps of into the same sinne againe. I doe not say he may not recouer. an Ague. or bee renewed by repentance, but it will the more hardly be done, and it will cost much terrour, labour and forrow. Wee may then fee that in this case recovery is possible, and that upon three grounds.

> The first is taken, From the generality of the Promise, which in generall is made to pardon of all finnes, except the finne against the Holy Ghost: as Math. 12. Verily verily I say vuto you, that all finne and blasphemie shall be forginen a man, except the blasphemie against the Holy Ghost. But a man may fall into Relapses through weaknesse, which is not the sinne against the Holy Ghost, and

therefore may be forgiuen.

The second ground is taken A comparatis From the condition of the Promile, Luke. 17. 4. Where Christ hath given a commandement that wee should forgiue our brother seuentie times seuen times a day, so often as hee repenteth and is forrowfull: and Math. 6. Christ threatneth, If you doe not forgine your brother his trespasses, no more will your heavenly Father for give you your trespasses. So then, if a man must forgiue his trespasses that his brother trespasseth against him so often, all which is not a drop of mercie compared with Gods mercie; how much more will God forgiue them

them that sinne against him, againe and againe, if they do repent,

seeing he is the Ocean of mercy and goodnesse.

The third ground is, at Exemplia: from fanctified examples of holy Scripture, for we see in the booke of ludges, when there were any bad Iudges in Ifrael, the people fell away from God vnto Idolatry; and when there came good Iudges, the Prophets Indees. came and exhorted the people to returne againe vnto God and repent, and so they did recouer againe. So in the Booke of Kings we see that when bad Kings came, they fell away from God; and yet when good Kings came againe, the Prophets preached and exhorted them, and they repented, and were received into favour againe. Here therefore we have to acknowledge the kindenesse and mercy of God. It is his mercy to forgine vs, if we do fin but once in our life time against him. But great and exceeding great is his mercy, that when we have finned, and finned fo exceeding oftagainst him, that (even then) vpon repentance he will receive vs. We read the Lord declares this much, Ier. 3. If aman put away his wife, and she become another mans: If she returne agains to her husband, shall not this land be polluted: but thou hast played the harlot with many loners, yet returne agains to me faith the Lord. Thus there may be forgiuenesse, even after many relapses. It is the charity of the Popish Church, if a man relapse into herese, though he do repent, he cannot be forgiuen. The Pope and his Cardinals will not, may not forgive him: but the kindenesse and tendernesse of God is such that though a man do fall into the same sin he hath repented of, he may be forgiuen, and shall vpon Repentance be forgiu n. Oh then, shall not the despisers of Gods kindenesse be iudged of him?

But yet I lay, Though Repentance be possible, yet it will be very Ans. 3. bard and difficult; and that in two respects; First, in respect of

God:

1. God will not be so easily intreated to forgine: I do not say that he will not forgine, but that he more hardly remits these sinnes, than others.

2. In respect of our seldes, we shall not finde our selves so ready, nor our bearts so apt to repent, in this Relapse, as otherwise we might

haue done.

This then I say, that if we prouoke the Lord too often with some sinnes, we shall not finde him so ready to forgine as at other Y times.

times, nor so casie to be intreated : So saith our Saujour Christ, Iobn 5.14. Behold thou art made whole, sinne no more, lest a worse thing come unto thee. And fo if we do finne, Deterius accidet, a worse thing may befall vs. Looke into the tenth of Indges. and there you shall finde how the children of Israel had fallen into Apostasie concerning their idolatry, which they repented of, and so prayed vnto the Lord, but the Lord would not heare their prayers, but turned them off with scorne, deriding them: the words are these; Yet ye have for saken me, and serned other gods, therefore I will deliner you no more: go and cry unto the gods whom ye have chosen; let them deliver you in the time of your Tribulation. So then, if we make no conscience to fall into a finne often which we have repented of; let vs not maruell if God do not heare vs at the first; for if we stand vpon termes with God for the hearing and helping of vs by and by, take heed he fay not vnto vs, go away, I will not helpe you, go vnto your finnes, and the worldly pleasures, profits, honours that you have ferned, let them helpe you. It is true indeed, that all the Scriptures declare God to be a mercifull God; to be full of compassion, and very ready to forgiue, but when we shall therefore imbolden our felues to finne, and desperately come to ask Almighty. God, how often we may fin: if it be but once or twice, it is too much; but fay it be once or twice, and the Lord forbeares vs with patience, then let vs beware we do not pronoke the Lord by falling back vnto the same sins after we have repented: for when it comes to Quoties peccanimus? how often have we offended in the same sin? the Lord (no question) will be much displeased, hardly drawne to forgiue, and not easily appealed towards such offenders; for he complaines of fuch, Pfal. 78.40. How often did they pronoke him in the mildernes and griene him in the defart? And Pfal.95. 8. To day if you will heare bis voice, harden not your hearts, as in the pronocation of the wildernes, when your fathers tempted me. And lob 40.5. he faies, Once have I poken, but I will feak no more; yea twice, but I will proceed no further, Mat. 25. How often (faith God) would ! have gathered thee together, as a hen gathereth ber chickens, but ye would not. Forty yeares long (faith he of his own people) was I vexed with you in the wildernes; if it had been but for some few yeares, he could have born the matter, but it was forty yeares together; God is indeed very ready, and mercifull to forgiue, but when it is

fo often committed, this makes Gods eares be heavy and stop'd to our cries; yea and our selues to be so much the more vnfit for the businesse. I speak not this to cut off any man from the hope of pardon: God sorbid that we should take away mercy from the Lord, but to show that men which fall into the Relapse of the same sins, are in greater danger than before: and it makes God the lesse rea-

dy to forgiue them, and to be intreated of them.

Secondly, In regard of our selves, it workes a difficultie in vs , me being so much the harder hearted, and leffe ready to repent. First. because of the nature of sinne, which is to leave a promptnesse and readinesse in vs to the same sinne: leaving a staine and a blot behinde it; as when by often lifting vp a burden, we finde it lighter and lighter, and passe away with it so much the more flightly; so by often offending we make our selues the readier to finne, and so come to hardnesse of heart; and backwards to repent. To this purpose is that speech of the Prophet, Ier. 13. 23. Canthe Ethiopian change his skin, or the Leopard his forts, then may you also do good who are accustomed to do enill? Secondly, because (as Dionysius hath it) Consuetudo peccandi tollit sensum peccandi; fo that when a man fals into a finne, by continuing in the fame, he becomes the leffe fensible and feeling the same; which makes him the hardlier to be drawne to repentance. For, (as you fee) it is dangerous for a man to have a bone broken often Bone bio. in some one place, for it may hardly be joyned againe, or fester, or ken. neuer come to its full strength: So when a man fals into the same finne, he shall finde much adoe totrife and recall himselfe; as a man that at the first goesaway from the fire, it makes him the more chill and cold after: but after that he hath been a time in the cold, Chill he can the better indure it: fo it is with finne, when we commit it from fire. at first, our judgements are against it, our reasons fight against it, and our consciences are checked and vnquiet for it: but if a man continue in it, and fin often, he is neuer touched for it, but his heart becomes past feeling, secure, and hardened, and so the worke is more difficult in regard of our felues. And thus it appeares, that there is pardon for such who fall into the same sinne lagaine; but itis very hard and difficult to attaine the sense and assurance of it.

Now against this doctrine there be two objections made, the Ob.1. first of them is out of Heb.6.4,5. For it is impossible that they who were once in light end, and have tassed of the headenly gift, and were

Anf.

06.2.

Anf.

made partakers of the Holy Ghoft, and have safted of the good Word of God, and of the powers of the world to come: if they fall away, should

be renewed by Repentance.

I answer, that if a man fall away from all grace and goodnesse, which is that S. Pant speakes of, then it is impossible to be renewed by repentance, because such can never repent; but if a man do fall but from degrees of grace, he may recover againe, for mention is made onely of falling from all duties of Religion and grace, otherwise the Saints falling onely from degrees and some measures of grace, may recover againe, and be renewed by Repentance.

The other Objection is grounded upon much like fuch another place of Scripture, Heb. 10.26. For, if we finne willingly after we have received the knowledge of the truth, there remaines no more facrifice

for sinne, but a fearfull looking for of Indgement, &c.

To this I answer, that the word willingly, signifies wilfully and spisefally, as it were of purpose to vexe and gricue the Spirit of God. Thus to do (after a man hath received the knowledge of the truth) for such a one there remaines no more sacrifice for sins, because his hard heart shall never repent, whom God thus gives over: but for sinues done otherwise willingly often; yea, against conscience and knowledge: there remaines alwayes Sacrifices even after repentance, knowledge of the truth and enlightned tasting of the heavenly gift; For the Gospell must no where be striller, but much more comfortable to miserable summers than the Law was. Now under the Law there was of purpose constant reiterated sacrifices for sinner done even willingly: as Leuis, 6.2.

3. 4. Therefore much more it must be so vnder the state of Grace in the Gospell.

LECT.



LECT. IX:

THE CASE OF ITERATION OF REPENTANCE.

DAN. 9. 10.

Neither have we obeyed the voice of the Lordour God, to walk in his lawes which he fet before us by his feruants the Prophets. Yea, all Ifrael have transgressed thy Law, even by departing, that they might not obey thy voice, therefore the carfe is powred upon us, and the oath that is written in the law of Moles the feruant of God, because we have sinued against him, &c.



F the first case of Repentance we have already spoken, as also of the two branches thereof; First, whether a man that hath repented a finne, may fall againe into the same sinne? Secondly, whether fo falling, he may be renewed by Repen-

The next case we are now to come vnto, is, The case of Itera-Obiett. tion of Repentance; which is, whether a man that bath truly repented him of a sinne once, be bound to repent the same sinne oner and oner againe.

I answer, The case is cleere, that a man is bound to repent one and the same fin often: the answer is casie, but the explication is hard; Ans. but I will lay it downe affirmatively, of man can never too often repent

repent him of a sinne, but the more he repents, the more comfortable shall be his life, and his prayers more answering. Indeed, if a mans repentance were perfect at first, then a man need but once repent a sinne. But because all our repentance is defectine, and that it is found a worke of great didiculty, therefore it must be often done, to assure that it is well done. So seeing our repentance doth still want somewhat of weight, we had need go often and againe to renew the same. We see a man in rowing may lote more at a stroke, than he can recouer at three or source againe: so a man may lose more by one act of sinne, than he can recouer by many acts of Repentance. So, this is the state of a Christian, sinne once, and repent often, by the sinne of an houre we gather matter of mour-

ning and heavinesse for many yeares after; so that the case is cleere, a man who hath repented truly of a sinne, is bound often to

Painter.

Rower.

repent of the same sinne. A Painter when he makes a goodly picture, he drawes line vpon line, and colour vpon colour, till he have perfected his picture: so must it be in Repentance, we must renew our forrow and griefe for sinne, till our repentance be perfect; for if it were weighed at the best in the Ballance of the San Auary, as Baltesbazzar was, it would be found light. We see in Daniels experience, how stood the case with him after he had committed that great sin (2 Sam. 12.13) of musther and adultery, vpon his Repentance the Prophet Nathan told him that his sinne was pardoned, that God had put away his sinne, and yet Daniel cast himselfe downe with great humiliation, would never have done with his repentance, but lamented and mourned for it long

after: so though we have repented of a sinne, we must not think to buy our peace at so easie a rate, but humble our soules with sorrow and teares, renewing our repentance againe and againe, never leaving till we have pacified the wrath of God: for how often doth this holy man plye this sute? So Pfal. 25. he prayes God

Dan. s.

not to remember the sinnes of his youth: so you see Danid did rechysol. pent him of those sinnes he had repented of before. Chrysostome sayes well, that Danid still repented of sins done long before, as

though they had beene done but yesterday.

Saint Paul di 'not onely repent of his finne of persecuting the Church of Godat ... first conversion, Atts 9.9 but as oft as he remembed it, as oft doth he speake of it with griefe and forrow, I Timosh, 1. 13. I was before a blasphemer, a persecutor, iniurious,

&c.

Set. So I Corintb. 15.9. I amonot worthy (fayes he) to be called an Apostle, became I persecuted the Church of God: So that Saint Paul (you fee) doth often remember his finnes past, and confestes them. Thus much we may well observe when God cast dam cyvill obout of Paradife, he fent him e regione horei, and fet and placed fernes it. him ouer against the garden in the very fight and view of the Paradise, place which he had lost through his sinne and offending God; and why was this? that fo often as he look'd into the garden, he might remember his finne and lament for it. Now that which A2 dam did in the beholding of the Garden, is that which we must do in the beholding of heaven; he faw from whence he was cast, throwne out of Paradife by reason of his simne; and we see what we are sure to lose, euen heauen it selfe by reason of our sinne, if we do not repent and humble our foules, and that timely and daily. Thus you fee it is cleere, that a Christian is bound to repent of one and the same sinne diverse times, and as oft as he lookes vp to heaven, to figh and groane for the loffe of it, and not to be fatisfied, though he have repented to day, and so is affured of pardon; but in the Name of God to go to it agains to morrow, and to morrow, and neuer give ouer.

Against this doctrine two things may be obsected: First, If a Obsect. amans some opon his repentance be pardoned, then what need is there

upon this to repent any more? this appeares to be labour loft.

Ianswer, that though a mans sinnes be pardoned vpon Repen. Ans. 1. tance, yet there are three causes why a mans Repentance must be Three renewed; First, because Eadem manet obligatio: the same Bond causes of remaineth still: for, though God out of his ownegoodnesse and renewing mercy forgiue our finnes, yet neuerthelesse haue we the same Repen-Cause to condemne our selues, to dislike and be forry for it, because the same bond or tie remaines still, though God have gracioully pardoned it, yet it is our duty to repent still: Nay, to speake as the truth is Crefeit obligatio, our bond is the greater; for the more mercy and goodnesse God shewes vs in the pardoning of our finnes, we have alwayes the more cause to be abased and ashamed that we have finned against him. This (as we fee) made an exaggeration in Danids griefe, In te folum peccani, I haue finned against pfal. st. thee alone; what had anid sinned against none but God? no question against Vriah Bathsheba, and the people; but that went to the heart of him most of all, and did more deeply touch him,

that he had given God cause to be angry with him, who was so ready to forgive him, that had shewed him so great kindenesse and mercy in the pardoning and forgiving of all his sinnes. So Gods mercy to vs in pardoning our sinnes, should not be a meanes to abate our repentance, but rather to augment and increase it, because there remaines in vs still the same seeds of vglinesse, vilenesse, deformity, and corruption, as formerly, the pardon where-of being great, should continually augment and reiterate our repentance with holy Danid, Pfal. 103. Praise the Lord O my soulc, praise the Lord, and surget not all his benefits who forgines thee all thy sinnes, &c. Thus Gods mercy in forgivenesse of sinnes should not abate, but increase our repentance; as we see in the story of Prodigall, the Prodigall sonne, Luke 15, 20, he had a purpose to confesse his sinne, when he returned to his Father; his Father could not

the Prodigall fonne, Luke 15. 20. he had a purpose to confesse his sinne, when he returned to his Father: his Father could not contains himselfe for ioy, but ran out to meet and embrace him; yet this makes him not slacke in his former determination to humble himselfe, but rather spurres him to fall downe and humble himselfe vnto his Father, confessing his faults: So Gods readinesse to forgine vs, should be so farre from abating our repentance, that it should rather promoke vs vnto the same, so much the

Adulterer more to increase it. If a woman should commit wickedn she and folly against her husband, who puts her away for it, and afterwards should be bent not onely to receive her and forgine her freely this lewd offence, but also welcome her, and bestow upon her rich ornaments and sewels: this kindenesse of her husbands (if any natural affection be in her) would make her the more to lament and gricue for having offended so kinde and mercifull a husband, and remember it to her dying day: So it is with Gods readinesse in pardoning our sinnes, it cannot choose but make us the more ready upon all occasions from time to time, to repent and be force that we have offended so good and gracious a God.

Secondly, though a mans sinnes be pardoned upon his repentance; Tet the more a man repents, the more be shall have the sense and seeling of the pardon of them; for, a man may have his sin pardoned before God, and yet have no sense and feeling in his owne conscience of the pardon of it; for, there is still retained a seare of guilt, as we see in Danid, 1 Sam. 12. his sin was pardoned before God, and yet there remained (as commonly in such cases) such an impression of guilt, as he had no comfort for all this, or as if

there

there had been no such matter. And so, though God forgine our finnes voon our first repentance, yet the more we repent, the more sensible we shall be of the forgiuenesse and pardon of them. In other cases we can say, Abundantia cautela non nocebit, too much caution hurts not: as when a man comes to lock a cheft or a doore Doore. wherein lies his gold and creature, he will turn the key againe and againe: Sir, (layes his friend) the doore was fast before: yea but (fayes the other) in cases of this nature, it is good to be sure, to make fast work: as then couctous men say thus by their money and icwels, fo let vs fay of our faluation, in bulineffes of this nature, it is good to be fare, a man cannot be too cautelous in making and procuring a pardon for his sinnes: so that after repentance, a man is alwayes the better and readier to repent and comfort himselfe. It was the zealous and holy care of that good man lob, Chap. 1.5. to fay, I will go fee my founes, for it may be that my lab somes have sinned and cursed God in their bearts. So should every Christian say in this matter; it may be that I have failed in my Re-

pentance, and therefore! will to it againsto make fure work.

Thirdly, because though a mans sinnes be pardoned upon his Repentance, yet he is still bound to repent them, Because repentance is required not onely to take away the quilt of finne, but alfo to take away the corruption of it. We fee when Christ was dead and buried, the Icwes rolled a great stone voon the mouth of his Icwes grane, and why? to make him fast that he should not rife: now we must do with our sinnes as the Iewes did by Christ, not onely burie them our felues, and make a grave for them, but also we must rowle a great stone vpon them, and seale them vp by repentance, every day casting more mold and earth upon them, that they never may rife against vs; For, often repenting of fin abates the frength of the corruption of sinne in the root. As a man that hath his house on fire, he will not onely quench the fire for the pre- Fire. fent, but powre water also on the cinders and ashes, for feare of fome living sparks or diffipating heat which may lie hidden therein: fo must we doby our singes, when the Denill hath fet our lusts on fire, it must be our wisdome not onely to quench the motions for the prefent, but also (as it were) to powre water or them to quench the afhes of finne.

The second Obiection is, That if a man be bound continually Ob. 2. to renew bis Repentance, and Repentance be ensoyned with griefe

and forrow, then it must needs follow that a Christian man must never be merry, because still the sense of his owne sinue will take him downe

and make bim fad and desetted.

Anf.

I answer, That as a man is bound to renew bis Repentance, fo is he bound to renew his Faith too: Yea, the more he renewes his Repentance, the more he is bound to renew his Faith and joy: thus as a mans finnes give him cause to mourne, so the Lords mercy in Christ Iesus will give him grace to rejoyce: So that the renewing of Repentance, though it bring a man to griefe, yet it will not leane him in forrow, but let him in a most full possession of everlasting comfort; as David confesses, Pfal. 126. q. They who some in teares hall reape in ioy. So that there are some teares which will bring iov: there is a kinde of mourning which ends in rejoycing. It is observed in nature, that there is some paine which brings a man ease, and a man can neuer haue ease, but by the meanes of this paine; as the paine of Phylicke, which doth not worke at first without some trouble, yet brings health at last. The paine also that a man feeles in dreffing of a fore (for there are none but I am fure will confesse it puts a man to paine) brings a man at last to more ease and refreshing; so that we may well fay, the paine is the cause of the cure: Euen so the renewing of Repentance caufeth a paine, no man can deny that, because it is accompanied with griefe and fadnesse, forrow and teares, but it is Dolor & Triffina Sanitatis, a healing and a healthfull paine, fuch a paine as will leave many joyes, and much peace behinde it. Therefore let men neuer beafraid to renew their Repentance for their sinnes, though they repented before; let them vpon every good occasion repent of them still, because though this course of Repentance bring a man forrow, yet it will never leave him long in heavineffe, but bring him into a sweet and comfortable peace with God and his owne conscience; when though weeping and heavinesse may be in the evening, yet joy and chearefulnesse commeth in the morning; fuch mourning and confessing, ransaking of the heart ends in bleffednesse; cuer the more spiritual mourning, the more cheerfull holy rejoycing; they come from one root and fountaine, the other shews it selfe first : yet all is swallowed up into rejoycing at last. Now followes the

Paine.

Paine.

Tipes on Repolitance, and Rependence be will gued with g

Case of Repentance.

Whether a man be bound, and must repent of his fins, and confeste them vato men? That is, when a man hath repented him of his finnes vnto God, whether he must also repent of his sins vnto men fuch as himselfe is, and not onely to confesse all vnto God alone? Which case (as the Law speakes) hath a clouen hoose; that is, it parts and divides it selfe into two Questions.

1 Whether a man be bound to confesse his sinnes to men?

2 Whether aman be bound to make Satisfaction and Reffin tution ?

For the first, here be two extremities to be shun'd: whether a man be bound to confesse his sinnes vnto men? First, the Papists they think that a man is bound to confesse all his sinnes vnto man. that it is not enough to confesse them vnto God, vnlesse they also confesse them vnto Priests: in this they are in one extreme. And in the contrary are they that think that a man must confesse all his finnes vnto God onely. Now both these extremities are erroneous: both the Papilts, who thinke we are bound to confesse our finnes vnto men: and fome other carnall profesfors, who think that we must confesse our sinnes vnto God onely; for, the truth lies in the middle way betwixt both: for, a man is not bound to confesse all his sinnes vnto any man, and yet some sinnes there are which must be confessed to men, as well as some other that it is enough if we confesse vnto God onely.

Now for the cleering of this point, we must remember that in

the high Court of conscience sinnes be of two forts.

I Sinnes against God.

3 Sinnes against men.

As that of I Sam. 2.25. shewes, If one man sinne against another, the Indge shall indge him; but if a man some against the Lord, who shall intreat for bim? The finnes against God are either

In Knowne finnes.

2 Unknowne finnes.

As Pfal. 10. 12. Who can understand bis errours? cleanfe thou me from my fecres sinnes. Now to apply this vnto the point: if they be fecret sinnes against God, then it is enough to confesse them vnto

God onely, for God onely is offended, and so it is sufficient to confesse them vato God: For, it is a rule of lustice, Pana nen excedet culpam, the punishment shall not exceed the fault; or, go no further than the trespasse. So then, if our sinnes be against God onely, it is enough to confesse them vnto God: and though the Papists fay, no hope of pardon vnleffe we confesse our secret sinnes vnto Priests: yet the Scriptures of God are cleare against them, as Pfal. 32. 5. I acknowledge my finnes unto thee, and mine insquitie have I not hid : I faid I will confesse my transgressions unto the Lord, and thou for gauest the iniquitie of my sinue. And so the poore Publican that went into the Temple and knock'd his breft, he con-

Luk. 18. 13,14.

Teffed his finnes vnto God and faid, God be merciful unto me a finner; I tell you (faith Christ) this man departed to his house instified: and so we see it by experience in the holy Scripture, That we should confesse our sinnes vnto God onely. It is the saying of

Pfal,50.

chrifest on a learned man, That we should confesse our sinnes vnto God, who onely can best wipe away our sinnes; for, a man is many times ashamed to discouer his secrets to his best friends, much more to a stranger-Priest: and so then (against the Papists) we see that we are not to confesse all our sinnes vnto any, but vnto God only: as in the story of Manafes, we see in his distresse it is written. I Chro. 23.12. And when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. So then if they be fecret finnes, it is enough to confesse them vnto God onely: whereby you may fee that the Papifts opinion is falle; which enioynes a man vpon paine of damnation to confesse them vnto a Priest, all the Scripture being contrary vnto them, if rightly vnderstood.

But yet In one case we are bound to confesse them unto men, that is, Exception in case of distresse, when we are so burthened with them, as that we cannot rife vp vnder fo great a load, nor can finde ease or comfort any other way. In this case there is a necessity, and we should and ought to confesse them vnto men, as Saint lames hath lam. s.6. it, Acknowledge your fins to one another, and pray for one another: but

yet we must take heed vnto whom we make our sinnes knowne : it must be such a one as we think able to comfort vs in our distresfes, and refolue our doubts; fuch a one as will conceale them, and pray for vs on all occasions, as if it were his owne case.

03.8.

Now the Papifis go further, and bring two places of Scripture against against this doctrine, to maintaine their opinion. The first is out of Mat. 8.4. where Christ saith to the Leper (Ostende to Sacerdoii) But gothy way, show thy selfe to the Priest: so that every man, though God heale him and cleanse him vpon his confession; yet he is also bound to show himselfe vnto the Priest.

To this I answer, The Papilts in this place do alledge Scripture Ans. against Chrift, Mat 8.4. to peruert the sense of the Scripture; for the words fay not, Confitere te, Go and confesse thy felfe to the Priest; but (Oftende te) Shewthy felfe to the Priest. Secondly, Christs meaning is, That he should therefore shew himselfe vnto the Priest, to let him know that he was cleansed and healed from his leprofie, and was now free from the pollution thereof: Christ fayes, Ostende te, quià sanatus es, Shew thy selfe, because thou art made whole: they do wrest the meaning thus, Shew thy felfe because thou art polluted. Thirdly, Christ sent him to the Priest, onely in case of leprosie, that is, of knowne pollution: but the Papists say, that Christ sent him to the Priest for to confesse his finnes whatfoeuer. Fourthly, Christ sent him vnto the Priest, because of the precept of Moses, Len. 14.2. where God had enioyned it. Christ fent him, but they will have him to performe an ordinary duty.

The second place they do alledge, is out of S. Iames 5.16. Con-Ob. 2. fesseyour faults to one another, and pray one for another. I answer, Ans. that the place doth not binde vs to confesse vnto a Priest; it as much bindes the Priest to confesse vnto vs; because this duty spoken of by Saint Iames, is a reciprocall duty, Confesse your sinnes to one another. Secondly, This confession Saint Iames speakes of, is onely in case of necessity and distresse, without examination, and freely, and that in such a sinne onely, as cannot be healed by our selues. Thirdly, the healing that Saint Iames speaks of, is by Prayer; but the healing of the Priest is by substantiall absolution: and so the Popish Confession cannot be meant here in this place. So that this argument stands good against them, that our secret sinnes against God are not of necessity to be confessed, but vnto God onely.

But if they be knowne sinnes against God, then it is not enough to repent of them before God, but we are bound to repent of them before men also. So we see the Prophet David after his fall, he did not onely repent of his sinnes before God, but also he made

P(at.

(Plal. 11.) a penitential Plalme, as the Fathers have it, to be a monument and testimoniall to the whole Church, So likewise S. Paul I Cor. 15. he faith, I am not worthy to be called an Apostle, because I did persecute the Church of God. So as his fin was made manifest in perfecuting the Church of God, in like manner his repentance was made manifest and knowne vnto all. So then, this case is cleare, that known and open fins are to be confessed not only vnto God. but also vnto men; that as they have knowledge of our sins, so also they may have of our repentance, and that we are changed into newnesse of life, and that for two reasons; first, because as men do know of our fins, so also may they of our repentance: the second is. that as we have done hurt to our brethren by our bad example in sinning against God, and drawing others by the same example to do fo'alfo; fo far we should by our outward example of outward confession and repentance draw men vnto God: which was the reason why Abimelech Gen. 20.8. did tell his servants that which God had in a dreame reuealed vnto him, that as many as knew of his fin in taking away Abrahams wife, might know of his repentance: because as he had done hurt by his bad example of sinning, so he might againe falue that fore by his repenting the might have caried the matter closely and secretly, that none might have known it, but we fee he doth reueal it to the end it might be knowne.

Second fort of finnes. The second fort of sinnes are against our bresbren, and they are of two forts.

1. There are some sinues which one may commit against a man, which do not hunt him: as to think an euill thought against him, these sinnes we are to confesse vnto God onely, because he onely knowes them and is offended for them.

2. Some sinnes against bere are that do burt them, and they dore-

ceinedammageby them: of which there be two forts.

First, some are such as we know not to be sins, and such as we have forgotten, and cannot call to our mindes to remember them; for which sins a generall repentance or confession will serve the turne, but we must take heed that we do not wilfully or willingly forget them: in such sinnes wherein a man either in body, word, or goods, does hurt his neighbour, having no ill intent towards him, nor afterward knowing it, in this case generality will serve.

But secondly, some are such sinnes as we do know of, and such as in which we wel vnderstand, and remember that we have wronged

our

our neighbour. Now if they be fuch fins as we do not know of, as I faid before, or be forgotten, or we do not know to be fins ; then men are not bound to confesse them; for els who could be faued? for a number of fins were committed against our brethren which we forget, and a number of fins there are which we do not know to be fins against them, as a Sam. 21.3. David knew not how he had offended the Gibeonites. But if they be fuch fins as one dothknow, these we are bound to confesse not only vnto God, but vnto the persons wronged also; as Christs counsell is, Luk. 17.2. Take beed to your selkes, if thy brother trespasse against thee, rebuke him; if he repent, forgine bim.

The second question is, whether a man is bound upon his repentance Quest. 2.

to make restitution of that which is taken away by iniustice?

To this I answer, there are in this case two parties offended; Ans. proportionable to which must be our practice of Repentance.

> I God. 2 Our neighbour.

And it being a rule in instice that the penalty must stretch as far as the fault; therefore it will follow because both God and man is offended in this case, that we should not only repent to God, but alfo to men and make latisfaction for the hurt which we have done to them. For, It is the nature of Repentance to bring all things as neer Nature of as may be unto their former effate againe. Now we know that by the Repen. fin of injustice God is offended, and our neighbour is hurt; where-tance, fore by our repentance we reconcile our felues to God; and by our restitution vnto men, we make satisfaction for the hurt we have Note. done them; fo that there must be restitution and satisfaction, that wherein we have indamaged our brother: there may be addition vnto his owne. For if our brother have ought against vs. God will See Zanot heare vs, vntill we be reconciled to our brother, by restitution chem his and fatisfaction, as Christs counsell is, Matth. 7.23. If thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee; leave there thine offring before the Altar, go thy way and first be reconciled to thy brother, and then come and offer thy offering. Whereby we may see that God will not accept of any duty which we shall do, vntill we be reconciled to our brother. Thus Exod. 22.5. God commands, that If a man do hurt to a field or a vineyard, be shall recompense of the best of the field; or of the best of the vineyard. So Num.5.7. God fayes in fuch a case of trespasse:

And they shall confesse their sin which they have done; and he shall recompense his trespasse with the principall thereof, and shall add unto it a fift part also, and give it unto him against whom he hath trespassed.

Ob. I. But what if a man be not able?

Sol. Then do what you can or may, 2 Cor. 8.12.

Ob. 2. What if the parties be dead?

Sol. Then give it to the next of kin, Numb. 5.8.

Ob. 3. What if one know none of the kindred, or can find none? Sol. Then give it to the poore, or by aduice of the Minister

disposethereof.

And thus we fee the fin of injustice to be a grieuous fin, wherin a man is bound to restitution, satisfaction and confession; if a man have fooken ill of his neighbour, he must be forry for it, and speak well of him againe. If feruants steal or purloine any thing of their masters, they must make it good, confesse their fault, and restore it vnto them againe, if ever God bring them home to himselfe: so if a man shall get away his neighbours goods by injustice, or by deceit or fraud, or consening of him; God will not accept of such a man untill he haue made satisfaction: the like may be said in forgerie oppression, subornation, false witnesses, and the rest. there must follow repentance and satisfaction, or no forgivenesse of fins. See then what a great fin this of iniustice is, and what a gricuous burden a man puls voon himselfe, when he hath gathered together a great deale of ill gotten goods: For when he comes to die, he is in hazard to be either a damnable sinner, or a stark begger. And therfore it is a wofull case, when parents put and aduenture their children vpon any bad courses, not caring how, so they may enrich them. There are a number of Viurers, which fay they cannot live otherwise and therefore they put their stock to vie to raise some profit to themselves. But let them know that these sins be fins of iniustice, & therfore they must not only repent for them. but also they must make restitution and satisfaction. If a man do sin against God, if he confesse and repent, God wil forgiue him; But if he do fin against men, he must not onely confesse to God, but also vnto men, and make satisfaction for the offence: here also such are to be reproued, who at their death make wils, committing their foules to God, and their ill-gotten goods to their friends and children, the high way to bring a curse vpon them; let Parents beware of this errour. And so much for this third case.

LECT.



LECT. X. IIII. THE CASES OF

Repentance:

The case of Teares.

IOEL, 2. 12.13.

Therefore, also now, saith the Lord: turne yee enen to mee with all your heart, and with fasting and with mearning:

Ind rent your heart and not your garments, &c.



Itherto we have spoken of Repentance, with some cases thereof, and some yet remaine to bee spoken of: The last day wee handled the Case of Confession to men. And now in the next place because the want of teares doth so perplexe many in this great worke of repentance: The Lord as in

this next and many other places of Sripture so exhorting vnto the same; sutable vnto which is the Saints practise now and in all ages: I have therefore in the next place chosen to handle, The Case of teares in Repentance; that is, whether every man or woman The state who truely repent them of their sinnes, must and doe vecessarily shed of the teares for them? The answer whereof (by your patience) I will lay question, downe in five conclusions. The first Conclusion shall be this;

A man may weepe for sinne, shed teares for it, and yet not truely repent; teares be not allwayes a true signe of true Repentance.

Conclusi-

The reason whereof is, because the very natural man wisheth well vnto himselfe, desires his owne peace and heartsease as much as may bee. Therefore when hee apprehends the fearfull judgments of God due vnto him for his finne, even the hitefullnesse of vile a tions which he hath committed, the very conscience and horror of these things will make him many times weepe, so that a naturall man may shed teares for sinne, and yet not repent him of it : as wee fee in Efan. Gen. 27. 24. Hee wept for the loffe of his Fathers bleffing and his birth-right, and yet to farr from repenting of his finne, that at that fame instant, after his Fathers death he refolued to kill his brother. So the Holy florie affirmes of Saul, 1. Sam. 24.17. that when Danied had cut off the lap of his garment, when hee might have killed him, and when he had made his innocencie knowne to him, Saul hee lift up his voice and wept, and made confession of his sinnes before God, and yet for all this Chap. 26. wee see hee persecuted him againe, euen against his owne conscience; so wee see hee wept for his sinne and yet neuer repented. Hee confessed hee haddone ill, and that David was more righteous then hee. So Mal. 2.13. The people of I rail is faid to have covered the Altar of God, with their teares, with weeping and mourning, and yet for all that lived in their finnes without Repentance, and faid; wherein shall we returne? So it is cleere, that teares are not alwayes a true signe of true Repentance. For the most part all the Religion of the world is this, that if a man can bring himselfe so faire, not onely to be touched for sinne, but also to weepe for it, to fhed a few teares, by and by they thinke themselves to bee fafe; yea, though they line loofely and prophanely after, but this is to build vp their comfort vpon a falle ground, because as wee have heard, a man may shed teares for sin, and yet notrepent it: so that teares beenot allwayes the true companior sof true Repentance.

Obiett.

But here it may be that some who are willing to repent, and ready to indeauour this way, may object and say, How can a poore Christian take any comfort in his Teares; If teares been alwayes a true some of Repentance?

I answer, for all this, that there bee two wayes whereby a

Anf. Christian may finde comfort in his teares;

1. Hee must looke into the canfes of them.

2. Hee muft looke into the Effett and fruit of them.

Hee must looke into the cause and fountaine from whence they some: whether it bee for feare of damnation and of hell torments hee weepes or not, for these may make a wicked man much to bee aftenished for the time, and repent of his sinne : as Act. 24.26. to the children of Ifrael when the Lord told them, that they should not enter into the land of Canaan, repented of their finnes, and did weep before the Lord, but the cause was the judgmets and scourge of God voon them, being chased by the Amorites, Deut. 1.45. to that a man may weepe to no purpose for the judgments and punishments that follow sinne; but when a man can weepe for sinne. because it is sinne (which indeed would bring him vnto Repentance.) because hee hath offended so good a God; displeased so gratious, and so mercifull a Father, done that which is prophane and unscemely in his fight, then we may have joy & comfort in our teares. So we fee in the example of the Prodigall foune, Luke 15.21. hemore lamented that he had offended fo good and louing a Father then for the loffe of his money; then for all the miferie which was youn him, and hardnesse hee had sustained; yea, I say, all this did not so much grieue him, as that hee had offended his good Father. The like we fee by Danid, Pfal. 1.4. faith kee, Against thee onely have I sinned : did hee sinne onely against God? he had alfo finned against Vriah, Bath/heba, against the people, and against the peace of his owne foule. Yet about all, his greatest griefe was for offending his God; a God that had dealt fo bountifully with him in his advancement, and mercifully in his prefere tion, and fo by the confideration of the cause, we may receive comfort in our teares, when wee consider from what motions they proceed, and principally mooning Caufes.

Secondly, a man that would have comfort in his tears, must looke water the Essed and fruit of them, for if a man doe see weep for his sinnes, as that by and by hee be ready to fall into, and commit the same sinnes againe, and that as greedily and carelusly as hee did before; then it is to be feared, that the watrie teares shed here, is but a beginning of that everlasting weeping & mourning in hell. But if a man do so weepe for sinne, as that thereby he is made more watchfull over sinne, more to hate it, carefull to resist it, more willing to weaken the sudden power thereof in himselfe them a man may have comfort in his teares; as it is; 1. Cor. 7. 10. 11. For godly sorrow workers Repentance to Saluation not to be repented

of, &c. For behold this that ee hane beene godly forrowfull what care it hath wrought in you, bat cleering of your selves, &c. So then you see there are two so to so steares; First, Teares of prophane men, for they have their Teares too; but there is small comfort in them, a man is never the better for such teares, they are seldome put home to the conscience, nor is the life reformed by them, they leave no steps of goodnesse, nor prints of Grace behind them. Secondly, the teares of the godly bee indeed sorowfull teares, but they are mightie and quickning (like Aquasortis) which make strong and lasting impressions of vertue and of grace, which leave a feed and fruit behindeto worke vpon their soules and conscience. Thus much of the first Conclusion: the second is this:

Conclusion 2.

Conclusi.

Enery one that commits sinne bath inst cause abone all things to shed teares for the same.

This is proued; first By Reason; Secondly By Example: for there are three things which will make a man to shed teares;

1. For the losse of some great good.

2. The feare of some great enill.

3. The sence and feeling of some grienous paine.

Now in all these cases, a man hath cause to shed teares for sinn; First, In regard of the great lossethat comes by sinne: worldly men as we know will weepe for the loffe of children, goods, lands, and fuch like; but all the loffes of the world are not comparable vnto the losse which comes by sinne; for it is neither of children, goods, or lands, but by finne we lose the fauour of God; all our parts of that we have in Christ, heaven and happinesse; yea, wee faile of Gods bleffed presence for euer, and so of all losses the great test comes by sinne: So that we have more cause to mourne for it, then for any worldly calamitie or miserie whatsoeuer: looke in the storie of Micab, Indg. 18.24 Yee bane taken away my Gods which I made, and the Priest, and yee are gone away, and what have I more? and what is this that yee fay unto mee, what ailest thou? Here you fee that when the fouldiers had taken away Micabi Gods, hee ranne after them crying and weeping and was angry that they should aske, what ailest thou? Euen so must wee, if such as he can fo weepe for a false God much more have we can'e to weepe and mourne, when we shall consider that our owne sins have taken away our true God from vs, yea all the ioy, cofort, & peace that we had

Micabs gods, had in God, and therefore about all things wee have cause to shed

teares and weepe for our finnes.

Secondly, a man hath cause to weepe and mourne and shed teares about all things for finne, In regard of the great and intelerable enil which comes by sinne. Whereof the finall euill is Hell and damnation, which is the greatest most insupportable and mischieuous euill of all other; because all other euills are temporarie, this eternall: Wee fee a man is forry when he hath brought himfelfe to Euils prolamenesse, blindnesse, and mutilation of any member, and how cured. much more then when he hath brought this vpon himselfe, and therewith the curse of God, and euerlasting damnation; paines endlesse and restlesse for euer? O how much cause therefore hath Fire of a man to mourne and lament for his finnes? which bring not tem- Floud of porarie (but as I faid) cuerlasting punishments. The fire that Noah. came vpon Sodom lasted but for a day: The floud that came vpon the old world lasted but for a short time; the great famine of Agypt, Gen. 41.49. lasted but for scuen yeares, and the captiuitie of Babylon lasted but 70. yeares, but damnation in Hell shall be for euer and euer, no time shall end it, no meanes shall finish it, no policie shall escape it.

Againe, all the euils that doe befall vs here are particular euils, either paine in the head, teeth, back, or belly, or stomacke, arme, legge, &c. but the paines of Hell are vniuerfall in enery part, in all parts at once, which must much multiply paine, forrow, and de-

ctruction in vs.

Againe all other paines and euils have their mitigations and limitations; If a man hath the goute, hee hath also a foft bed to lve in; if hee be feeble hee hath one to lead him; if he be lame, hee hath fome body to move him from place to place, but if a man bee in Hell there is no mitigation, no case, no helpe left, not so much as a drop of cold water to coole the heate of the mouth, but all horror, griefe, torment, forrow and vexation; fo that if ever a man may have cause to shed teares, and feare mischiefe that may happen, he hath reason to doe soe for feare of hell and those gastly terrors of damnation to come, to last for euer.

Thirdly, a man hath reason and cause to shed teares for sinne, in regard of the paines accompanying the same: which are deadly, dangerous: For if one should wound a man in the legge, he might reconce, but prick him if it were but with a pinne at the heart, and

Note.

the wound proues deadly: So it is in wounding of the foule, enery finne proues deadly, and as a stabbe to the heart; for though wee doe not prefently feele it though our deadnesse and numnesse make vs infentible and careleffe: Yet in the day of Gods visitation, when Gods wrath shall fall voon vs and open our wounds which sinne hath made, then shall wee roare and crie, and indure torment enough : thus if wee have cause to weepe for anything, wee have cause to weepe for our sinnes that strike so deepe to our consciences and soules. Thus we have againe to bewaile the hardnesse of our hearts, that in bodily cures can away with the cutting of a limbe, breaking of an arme or legge, and yet cannot away with

the fearthing and lancing of our consciences.

Thus as it is by Reason, so the necessitie of mourning for simme is proued by Example, for there was none of the holy men of God but they have wept for finne, and wee have certainely as much and more cause to weep then they had; and yet how farr short doe wee come of this dutie ? shall I name Danid, Daniel, Peter, and other holy men of God? how feruent was holy Luther in mourning and weeping for his finnes? had Danid cause to weepe abundantly and water, his couch with teares, and haue not wee cause much more? Had Peter cause to lament his fall bitterly? and have not we more falls then hee had? Had Daniel cause to bewaile his many trespasses, and are not we guiltie of many more iniquities? shall Mary Mandal n weepe, and weepe for finne in a manner a river of teares, and have wee no cause or necessitie to weepe for our many transgressions? O if we could search our sinful and cor. rupt lives and fee how we have offended our God, we could not chuse but weepe for our finnes : what not shed teases for finne, when we fee our Saujour shed blood in the Garden for our sinnes. and not for any of his ; hee being without finne, but we are hardharted and neuer thinke vpon our Redemption; nor shed a teare for that which wrought blood out of Christs body. O wonderfull and lamentable, what a pitious thing is this that wee cannot let fall adrop of water for finne, when hee powred out abun 'ance of his blood for the same; yea, he did sweate it out for griefe and anguish; a figne of small or noe forrow in vs; when wee cannot wring out a few teares, much-leffe poure out water before the Lord, as his people some-time did for their sinnes, 1. Sam. 7.6. Thus much of the fecondConclusion; The third is this:

Conclusion

Conclusion 3.

There is never a man living that is able to shed teares for every sinne hee doth commit.

Euery finne it is certaine deserues teares, yea, and bitter teares too; for every sinne is committed against Goda holy Father; yea, Holinesse it selfe and an infinite Maiestie; now wee know it is no small matter to offend God, nor no great enforcement to shed teares for our sinnes, and yet wee are hardly brought to weepe for one sinne of ten thousand; It is so in the generall, though it be true that there be some of more feeling and tender consciences then others :as it is faid of St. Hierame, that hee wept for finne, and was fo tenderly affected, as if hee had killed a man; but o that it were fo with vs; that we could attaine to this tendernesse of heart: The hinderances and impediments I take to be two.

1. Blindene fe in Indement.

2. Hardnesse of heart. For many are so blinde, that they know not sinne to bee sinne in their judgments: As Mal 1.1. when they were reproued of their finnes, yet they fay, wherein haue we finned ? or if men know fin to be sinne, yet they mistake; they thinke great sinnes are but pettie ones; and small ones, they esteeme to bee nothing at all, not worth the grieuing at, because for the present they paine not : as a man having a bleeding wound hee fees not; pastes it over vntill Bleeding

hee faints: it proouing deadly if not stopt and cured. Againe, another cause is, Hardnesse of beart, which (for all the Regenerate are in part fanctified) wee are subject vnto, therefore though some in repentance bring forth teares; yet a number for their lives cannot shed any one teare for sinne, vntill God by an especial worke conuert and turne the Heart vnto him, by an especiall operation of his bleffed Spirit and power of Grace. The want of this tendernesse wee see made the Prophet in the name of the Church crie out, Ifa.63.17. O Lord why haft thou made us to erre from thy mayes, and hardned our hearts from thy feare? Yet I must needs say, there is great difference betwixt that hardnes of heart in the godly, and in the wicked : for that of the former is sensible, full of paine, griefe, sorrow, mourning, year there is a particular forrow for that hardnesse felt, besides that of other sins, but that which is in the wicked is infensible, they are never thorowly touched or affected with a feeling of their fins and so never weepe

Z 4

wound.

or forrow for them. The fourth conclusion is Conclusion.4.

That a man may truly repent him of his fins, though he cannot meepe or field a teare for them.

Which I proue thus, They that can mourne for their sinnes, and in compunction of soule make vie of the death and passion of Christ. may truly repent : but a man may mourne for his finne and do thus. and yet neuer shed a teare; therefore a man may truly repent without shedding of teares, for teares are not allwayes a signe of true repentance. As we fee Acts. 2. 27. where it is favd, those Converts were pricked in their hearts, not pricked in their eyes; for a mans heart may be pricked and ouerwhelmed with griefe, and yet not weepe, or shed any teares. So wee see the Publican, Luke. 18. He could not weepe, but hee was humbled and cast downe in the sense and feeling of his sinnes; Lord (saith hee) be mercifull to me a finner. So in like manner, we doe not read that the Theef vpon the Croffe did weepe or fhed any teares, yet he confessed his finnes, and was inwardly gricued for them. So wee fee a man may truly repent who sheddeth no teares. For as a Wine vessell without vent is ready to burst; so the lesse weeping, many times the greater is the forrow, and the heart fo much the more over burdened. Teares are as a vent, which when they are not, and the heart this way allayed and eafed, the inward griefe is fo much the more exceffine and great. The fifth Conclusion is.

Wine-

That there is hardly any man lining, that hath truly felt the works of Grace in himselfe, but at one time or other, if God let him line any time hath or shall insome measure shed teares for his sinnes. Ener excepting those men whom their naturall hard and drie temper of these eyes disable to perpenalty from

Conclusion.5.

all teares: σκληρός θαλμοι.

This Conclusion I will first open, and then in time confirme it: yet assure your selves of this, That every one cannot weepe in their repentance and first Calling, vntill it please God to insuse more grace, and smite the heart. Yet though at first they doe not, wait a while, and in continuance of time, or when God sends some great affliction or indement vpon them, you shall see them come to teares, and weepe for their sinner. As a man that is stricken with a sword, the bloud doth not alwayes by and by sollow; So it is

One ftricken with a fword. with the smitten conscience of a wounded sinner; there is feare, astonishment, and amazement many times, before weeping; and yet afterwards teares may come abundantly, as bloud after a wound.

But to my promise now, which was, first, To open the Conclusion : secondly, To explaine it. First then I say, That hardly is there any man lining, but he bath or shall shed seares for sinne, if God have a purpife to faue him : Therefore howfocuer one may goe away at the first reloycing, like Lydia at her first conversion; and like the Ennuch in the Ads: yet at one time or other they shall weepe and mourne for their finnes: though I would have you remember, that I doe not exclude any from the hope of Heauen and flare of true penitencie, that shed noteares for sinne; for so I have shewed the case may be, though seldome heard of. David sayes, Pfalme. 37. 25. I have beene young and now am old, yet have I not Davids feene the righteous forfaken, nor their feed begging bread: And yet Experiece, poore Lazarus died a begger, and was carried by the hands of the Argels into Abrahams bosom: Now Danids meaning is, not that there was none of the righteous, or of their feede that did begge their bread, but that it was a rare thing, that hee had not feene it in his dayes, or in an Age: So we may fay of this point; It may bee a man may be truly converted, and yet never shedde a teare in this life; but it is a rare case, no ordinarie thing, it is that which seldome falls out one of a thousand, but that at one time or other they are so pressed with their sinnes.

Againe, secondly I say, that true teares are not to bee commanded by vs, but are an effect of Gods grace wrought in man: as Zach 12.10 And I will pour evpon the bouse of Dauid, and upon the Inhabitants of Ierusalem, the Spirit of Grace and supplication, and teby shall meepe, & c. That is they shall mourne and lament as a man that mourneth for his owne sinnes; nature may make a man mourne for the losse of his children, friends, goods, wife and such like, but it is onely the spirit of God, of Grace that can make a man shed teares for his sinnes. So that a man may be a naturall man, an voregenerate man, an vnconverted man, and never shed a reare for his sinnes all his life long, though hee be a most wicked liver. But if the Spirit of Grace once worke voon his heart, hardly but at one time or other, his heart will meet and lament that hee

hath offended God.

Thirdly, I say, if God let him line any time in this world (for a

man may bee taken away immediately vpon his connersion, as the theese vpon the crosse) and then as he wants time for other Christian duties, so for this also; but if God leta man continue any time, then one occasion or other will bring him backe to the beholding of his sinnes, cause him to afflict his thoughts, repent throughly, and so worke teares out of him, yea bitterly to bewaile his sinnes, because no man truely connerted can thinke of his sinnes with pleasure but with griese. Iob saith thou makest mee to possesse the sins of my youth; so wee may be free and haue little forrow and sew or no teares for sinne at first, and yet this case of compassion may affect vs in our riper age, or old age, or in the time of sicknesse and death, at which time wee may come in bit-

ternesse of the soule to bewaile them.

Fourthly, againe I fay, that at one time or other wee shall shed teares for sinne, some doe mourne and weepat their first conuerfion, and lye a long time vader the burden ere they can be comforted, As a many experiences of troubled consciences amongst vs doe shew. Some againe like to the Eunuch, Acts. 8.39. and Lydia, Att. 16.14. when God opens their hearts, absenting matter of terror, and representing full matter of ioy, depart away at first reloycing, not mourning as others: So that I say the case is different in this case according to the representation and diuine impression vpon the soule of ioy or terrour in the present apprehension; or according to the former guiltinesse of the party converted : bu this is most sure if we belong to the Lord, at one time or other, wee shall weepe and mourne for sinnes of our selves and others. See Pfal, 25.7. faith Danid, Remember not O Lord the sinnes of my youth. And 2. King. 22.10. you shall finde how much good logiah was affected with the finnes of the time, when Helkiab the Priest delivered him a booke whereby hee apprehended how the people had offended God, so that whosoeuer of Gods children hath not yet felt connersion throughly, hee shall feele it before this life leave him: as I shewed formerly, a wound with a fword makes but a white stroke at the first; but within a while the blood iffues abundantly: So euery one doth not by & by bleed vpon his first conversion, and feeling of sinne, when he is smitten by the Law: but tarrie a while til some further working vpon his heart, & you shall see vnconcealed forrow and teares iffue forth amaine.

Wound.

Now the Reason of this I thinke is,

Why fome men mourne, and fome doe not, but rejoyce at their first conversion; because it is with the motions of the minde, as it is with the motions of compounded bodies, Elements predominate tending still towards their proper orbe or place agreeable vnto them. So at that time of conversion, looke what the foule is most possessed with at that time, thither it is carryed. A Bladder As fill a bladder with winde and throw it to the ground, it will winde, not lye there but bend vowards to the aire, because it is filled with ayre; but fill it with earth, and it will fall and lye on the earth, because of the earth that filles it; and our bodies being carthly fall to the earth againe : fo it is in the minde of a man at his Caufe of first conversion, if hee apprehend the mercie of God in Christ, seareor more then the fearfull Iudgments of God for finne, then he is car- ioy. rved with comfort, but on the other fide apprehending judg-

ments most, then hee is cast downe and discouraged.

Fiftly I fay, all that are truely converted shall shedde teares at one time or other, though not in a like measure, for some shed teares in a more abundant manner, as Mary Magdalen who fate at Christs feete and washed them with her teares, Luk. 7. So of Per. Math. 26. who went out and wept bitterly : and of David, Pfal. 6. who watred his couch with teares: whom though all cannot Byle let follow, yet all must wish to imitate in true forrow for sinne, in one out. measure or other; for it is well observed of alearned man that a man may let out the corruption of a byle, as well out of a little Life by hole as out of a great one : as one may know that there is life in firring. a man, as well by the stirring and wagging of a finger, as of the whole hand: fo may the truth of Repentance as well bee differned by a few teares as a great many. Thus wee have feene the meaning of the conclusion. That there be very few who are truly converted. if they continue any time after conversion but will shed teares for their finnes at one time or other, in one measure or other. Now I come to confirme it diversly:

1. By Reason.

2. By Example. First by reason thus, hardly is there any man living be he ne- By reason. uer fo frout hearted, and composed in himselfe, but there is one prooued.

^{2.} By Authoritie.

thing or other that will make him weepe though hee fet neuer fo good a face on the matter, the loffe of wife, husband, children, or the vnkindnesse of friends, or some worldly calamitie; but in those that bee truely converted, the greatest griefe of all is the greefe for fine, all other griefs whatfocuer are nothing fo great or fenfible; If this be throughly apprehended; nothing fo workes on the heart of a renewed man, as the heavile and fad remembrance of sinnes past, whereby he hath offended God, and grieued him to whom hee oweth more feruice and duty then to all the world besides. And so seeing there is not any man liuing, but some extremitie will make him weepe, and the greatest extremitie in any mans conscience truely considered is sinne, or for sinne, hardly is there any man liuing but at one time or other the conscience of his finnes will make him weepe and draw teares from hmi.

tie.ri.

Secondly, By Authoritie thus, Pfal. 126. 5. They that fow in yB Autho teares shall reape in ioy. Ierem. 50.4. Then & in those dayes and at that time shall the children of Israel come, they and the children of Indah going and weeping that they shall goe and seeke the Lord their God. So Renel. 21.4. it is promised, And God shall wipe away all teares from their eyes, not only the teares which they have fied in regard of their miserie, but also those shed in regard of their sinnes : so it is most fure, that those who are humbled and shed teares for any thing, will especially mourhe and weepe for sinne.

By exam. ple.

Thirdly, By example of other holy people that have beene before vs, they that could hardly weepe for all the things in the world did yet weepe for their sinnes; Danid a souldier, and so by consequence a stout-hearted man, much acquainted with blood, yet his fins made him shed abundance of teares, Pfal.6.6. and so he addes ver. 8. Hee bath beard the voice of my meeping : And fo Mary Magdalen fat her downeat the feete of Iesus, and washed them with her teares, Luk.7. which though it be no strange thing for a woman to weepe, yet for such a woman to weep, a Lady, a gallantaltogether, fet voon her pleasures, brauery and delights, it was as strange a thing as might be. The like may be faid of the children of Ifrael, a proud infolet hard-hearted people, such as would not easily melt, yet when the Angel, Indg. 2.4 came and fet their sinnes before them, the text faith, That they lifted up their voice and wept : and in another case of forrow, 1. Sam. 7.6. we reade, They powred out mater before the Lord : and therefore feeing fuch who of all others

were most valikely to weepe, did shed teares for their sinnes, being prickt in conscience, what shall wee thinke of others a great deale more tender-hearted; what have they done infecret b fore God? Thus the conclusion is made good.

Oh then thinke of this yee merry people of the world, you that passe your dayes in joy and pleasure, that if the best of Gods people and feruants at one time or other, have and must shed teares and weepe for their fins; O how great cause haue you to lay aside your meriments, to bid farwel to your sports, and to come downe into dust & ashes, and there in the bitternesse of your soules mournfully and heavily to lament your ains before the Lord; It is time that you exclaime & fay, Peccatum eft canfa tristitie & doloris; Sin will cause forrow, feare and lamentation either in earth or in hell: and fo berter weepe and mourne for our finnes on earth, where you may have comfort and pardon, ease and forgiuenesse, then in hell where you shall have a continual death, and yet a living torture: Ibierit fleus & assiduus terror: they be Christs owne words as you know, Luk. 13.28. When they shall see Abraham, Isaac, and Iscob, and all the Prophets and Saints in beanen, and themselves shut out of doores : whilst they shall see other penitent sinners goe to heaven, and themselves meanetime tormented in hell: Others goe to pleasure, whilst these goe to paine; others to be carried to eternall life whilft thefe goe downe to eternall death. And so beloued of the Lord, judge your felues for your fins, that God may not judge you: condemne your selues, and let your present teares preuent thoseheauy endleffe teares to come vpon you hereafter. And thus, let vs all goe fourth with Christ into the Garden: and let vs not sleepe there as his desciples did, but seeing Christ fell flat under the burden of our firmes; let vs fall downe by him in confideration of our manifold offences; where though wee cannot shed blood as he did. yet let vs indeauour and pray to God that wee may shed teares of repentance : Yea as Christ in the daies of his fielh did offer vp Heb.s.z. strong cries and teares with supplications and prayers vnto him who was able to faue him from death; fo let vs doe, and let vs be restlesse, neuer to give ouer our sute, vntill we heare that comfortable voice come vnto vs : Sonne be of good cheere, thy finnes are pardoned, thy foule shall be faued; thy prayers and teares are come vp in remembrance before God. Thus much of the Cafe of Teares.

LECT. XI.



LECT. XI.

THE CASE OF

comfort in death in Repentance.

N v M. 23. 10.

Let mee die the death of the Righteous, and let my last end bee like his.



S wee have a care to live to the Lord, so we must have a care to die to the Lord so. For as it is Rom. 14. 7.8. None of vs Isneth to himselfe and no man dyeth to himselfe, for whether we line, we like vnto the Lord, or whether we die, we die vnto the Lord; whether we line therefore, or die, we are the Lords Accor-

Num.23.

dingly is that rauish'd speech of Balaam here in my text; Let mee die the death of the Righteons, and let my last endbeclike his. Which words doe especially imply these three things:

1. That there is a death of the rightcons, that they must die as well as others.

2. That the death of the righteous is far different from the death of the micked.

3. That enery man must desire to die as the rightcons die.

That

That is in peace of a good conscience, and feeling of the promifes and comforts of God made in lefus Christ, so that these words show vs that there is great cause for vs to inquire after. The case of Repentance wee last spake of, whether every one that bath stuely rep-nted can show-himselfe comfortable and heanenly minded at the houre of Death? Now the answer I will lay downe in two points:

1. That a man may truely repent, and yet depart out of this world

with little or not comfort at the houre of death.

2. That there is neverthelesse a very hopefull and likely way, whereby true penitents may come boldly to die with comfort, if they

doe not neglect the meanes.

Concerning the first point, I say a man may truely repent him of his sinnes, and yet shew little or no comfort at the day of death. Yea the truth is, that the greatest part of Gods people as they line well, fo they die well and comfortably: as wee fee Steuen did, Steuens Alts. 7. 16. Hee faw a heavenly vision, heaven opened, and Christ fight. standing at his right hand readie to helpe him, and even so for the most in the day of death, the people of God see heavenly visions: So lacob went downe to Ægypt and died there comfortably and in peace : The like we reade of lofep's, who commanded his Gen. 49. bones to bee remooued, at their departure from Ægypt. So Danid, 33. Moles, and other of the Saints died, and had honourable buriall in the peace of a good conscience. This made Balaam say, O that I might die the death of the righteous, and that my last end might Gin. 50. bee like bis: Hee would not live the life of the Saints, but hee 25. would gladly have so died : it was too strict, too precise a way for a naturall man like him: too much against the current and ftreame of the world, though he would have dyed like the righteous, because hee knew the difference was great betwixt their death and that of wicked men. So it is written, Heb. 11. 13. of the Fathers of the faithfull; They all dyed in faith, not all of lingring ficknesses, nor they dyed not all in their beds, nor amongst their friends, in bodily honour and pompe which may bee taken away & debarred men to injoy: but in faith, in peace of conscience, in hope of heaven, in the comfortable application of the promifes of Gods love, in affurance of the pardon of finne. So as I fay, vivally and ordinarily, the people of God line in this world with comfort, and depart out of this world as old Simeon did when he had gotten Christ into his armes, Luke 2. Yet sometimes it falls out by the wile

Note.

One on a

Rock.

most faithfull and belieuing men haue very little comfort, and toore fruits of their faith when they come to die, but either die without feeling (which is grieuous) or which is more fearefull. with feare and horrour; which not onely daily experience confirmeth, but Scripture alfo: as Ecclef. 8 9. All things come alike to all: there is one event to the righteous and to the vnrighteous, to the good and the bad, to the pure and the polluted, to him that facrificeth and to him that facrificeth not, &c. the meaning of which place is, that all worldly things fall alike to all with the same condition and time, to the wicked as well as the good, to the just, as to the vniust. Now if all things fall alike in their lives, then may fome men fay, it may be also alike in their deaths, and so we may not by and by condemne a man that shewes little comfort at his death; but if his life have been good, he having walked in the feare of God, shewed signes of his conversion, we are to judge of him according to the whole course of his life, and not according to that one instance of his death: for as a man that sees his fellow sit voon a high rock a great way from him, though he stirre neither hand nor foot, nor shew any motion of life, yet he knowes there is life in him, because he sits upright; there was life in him when he left him, and no body came fince to take away his life: fo in this case it is with a Christian, though we see no motion or signe of spirituall life at the instant, yet because we knew him when he had the life of God and grace, and no body fince could take it from him, it can not be, we may conclude, but that it remaines still with him, as 1 lob. 2.9. it is faid, Whofoener is borne of God doth not commit fin, for his feed remaineth in him, neither can be fin, because he is born of God. The godly in this case are said not to sin, because they are preserved Pf2.32. 1. from finning totally or finally; a holy feed remains in them which breakes forth into repentance for all and the least fins; and because the Lord imputeth not their fins vnto them, fo as they shall do nothing which shall impeach their saluation: so that if a man have lived well, we having feen the effects of Gods holy Spirit in

Caufes why Gods people die without

and feele small or no comfort when he comes to die. Now there be three causes why the people of God, or a particular Christian may die with little or no comfort, feeling of Gods comfort. fauour, and yet hane truly repented.

him, we are not by and by to condemne him, though he expresse

I. The

I The canfe may be in nature, and then it) 2 By Reason of the is eisher by reason of

I The Complexion, or Extremitie of the

3 For neglett of Grace.

3 Because of their indishoftion at the sime of Death.

These bethe three causes why many of Gods people finde little comfort in the houre of death : First, by reason of their com- Cause of plexion; for grace doth neuer abolish nature, but onely tempers want of and mortifies it. Indeed the nature of grace is to abolifh finfullat- comfort fection in man, but naturall affections it abolishes not, only orders in death. and keeps them within bounds and measure; as we see in the two Kine who carried the Arke, there was a natural affection in them which made them lowe as they went, I Sam. 16.12. and there was Kine estalso a power of God seene over-mastering nature, which made rying the them carrie the Arke vnto the place which God had appointed: Arke. thus grace orders onely, but deftroyes not nature, it qualifies and directs it, making it a feruant in all things. So observe of what constitution a man is before regeneration, and you shall find him of the same after conversion: if melancholike before, he will be melancholikeafter: if cholerick, the same after. Hence it is that the very best men may shew a great deale of difference betwint what they were in life, and in the time of death: for if a man be cholerick by nature, if formerly he have been hafty and rath, this man (though a fanctified man, and the deare child of God, may yet (vnleffe a great deale of grace with strength of judgement ouermafter nature) shew much impatiencie, touchinesse, way wardnesse when he comes to die. So if a man haue been of a melancholike difpolition, of a lad speech, or few words in his life, though excellent in grace, this man (if not ouer-mastered by grace) for his life is not able to thew himself cheerfull and comfortable when he comes to die. On the other side, if a man be of a sanguine complexion. and so by consequence light and merry; this man, although he have beene a vile and a loofe liver, yet he may shew himselfe comfortable at the day of death, when yet this comfort may be not a work of grace, but of meere nature. Thus when we fee a man distrust himselfe in the day of death, we may set our selves from his own disposition to comfort him; for in some complexions, one may come to die comfortably, though one want grace, and in some there may

Wine,

may be a lumpishnesse and discomfort, and yet haue a warrantable end: therefore if we would judge rightly of any at the day of death, we must consider of what complexion they are, and so deale iudiciously with our comforts and threatnings. As if we powre a glaffe of wine amongst wine, it tasts onely of wine: but if we powre it into a glaffe of water, then though the wine be predominant, yet there will be a tange and tast of water; even so when the grace of God is infused into our hearts, though that be predominant, yet there will be a tange and tast of nature in this life: which. is one cause why Gods children die somtimes vncomfortably.

Caufe vncomfor. tably.

Secondly, another reason in Nature may be, Because of the violence of the Difease; for there be some diseases in nature which why some work more furiously vpon the Spirits than others do, as a man ha-Saints die uingagreat blow voon the head, may be so stonied and amazed with the fame, that for the fame time he may not know what he Blow on speakes or doth : euen so a holy man may be so diseased for the the head. time, and diffressed with the extremity of his paine, that he may breake forth into rage and passion, he knoweth not what, as it is faid of Moses, Pfal. 106.33. That they did vexe his spirit; and proudk-dkim; fo that he fo ske unadnifedly with his lips. So Danid faith of himselfe, Pfal. 31.32. For I said in mine haste I am cut off from before thine eyes &c. So that through extremity and vehemency of passion, a good man may breake out into things vnseemly, all which tendeth to this, that a good Christian may die of so strange a disease, of the Fluxe, burning Ague, Stone, Conuulsion, when either the choller shooting vp into the head, or the disease working furiously vpon the tender vitall parts, the party may die strangely: he may talk idly, cry out through the extremity of his paine; he may have his face and his mouth pulled awry, &c. and yet for all this be the deare child of God, and vindoubtedly faued. So one may die of an Apoplexy or dead Palsie, in which case a man shall have all his senses benummed so, as he may die like a blocke without thew of judgement or reason, and yet for all this be in a bleffed flate: because, though the state of his body be changed, yet the state of his minde and soule remaines vn. touched.

Exception

Yet I do not maintaine fo faying, as if all who died of these diseases died without comfort; or that one may not die comfortably being thus visited; yes it is most cleare, that if a man be not wanting

wanting to himselfe, and cast away the helpes which God gines him, he may die with comfort, whatfoener ficknesse he dies of. For, of all deaths the most extremely afflictive is by fire, this is accounted the sharpest and sorest of all bodily deaths, and yet we fee many of the Martyrs have thewed themselves very joyfull and comfortable even in the very flames. The reason whereof is this: The power of grace is infinitely greater than the power of nature : as 1 lohn 4.4. Greater is he that is in you, than be that is in the world; as if he should say, the power of nature is the spirit of the creature, but the power of Grace is by the Spirit of God:now the Spirit of God being greater than any created spirit whatsoeuer it comes to passe that the power of Grace brings the power of Nature vnto subjection, and ouer-topping those spirits and senfes, workes exceeding comfort, even in the houre of death: as we fee when contrary winds blow upon a Ship, that which is Contrary the strongest carries the ship away: so because there is both na- winds. ture and grace in vs, and both blow vpon the ship, that is, work upon our foules, in this conflict that which is the strongest working most effectually, prevaileth at the houre of death, carrying the foule with it.

The second Generall Cause of want of comfort in the day of death, The seis, The decay of grace: for, many times the people of God are cond genegligent, grow secure, omit the meanes of growing in grace, nerall grow loose, are not carefull to answer that expectation which is want of had of them, leave off diligence in hearing the Word, and practice comfort of holy duties: quench the good Spirit with following vaine in the delights, give way vnto temptations, suffering them to take hold houre of vpon them; thus they breake out some one way, some another, death. whereby it comes to passe, that it is the good pleasure of God to correct this loofenesse (though they think to shelter themselves under the Almighty, as formerly) but they cannot do it; we fee when Sampson had growne loose in his life, having played the Judit 6.202 wanton and gone a whoring from God; when after this the Phi- Samplons listims came upon him, he thought to have done as at other times, intent. but for his life he could not, for his strength was departed from him: thus when some of Gods people run out in their lines, and venture on sinne, many times they smart for it at their deaths, ere the conflict with conscience be overcome, and peace in the affirrance of the forginenesse of sinnes be setted : So I Cor. 11. 30, the Aa 2 Apostle

Burning

Feuer.

Apostle shewes them, For this cause many are weake and sicke a mong & you, and many fleepe; fo that oft times the cause of little comfort in death, is by reason that men line loosely and car lessy when they be well. So S. Paul faith I Cor. 15:56. The sting of death in some and the frength of some is the Law; it is some that makes the sting of death to be fo grieuous, painfull, and bitter vnto vs: fo that is plaine, the more loofly a man lines, the more licentiously he gives himlelfe over to the world, the more will death grate and Iting him when he comes to die. Therefore if a man would leffen hisowne paines in the day of death, he must looke to lessen his owne sinne in his life; because Death in death hath no sting but by the works of finne. If a man have an apparant hot burning Feuer, the more he drinks hot wines, and feeds on fiery fpices, the ftronger and more violent must his fits be; where by the contrary, the more fober and temperate he is in diet, the weaker still will his fits be : enen fo it is in death: death is like a powerfull fit of an Ague, if a man diftemper himselfe before death, and live loosly and licentioufly, death will shake every joynt of him with mighty terrours, and threaten to bring him to the King of terrours : but if a man be wife to weaken death by repentance, humiliation, holy prayer to God; then though death may come, yet the fury and ffrength of it shall be much abated: and so we may have comfort in the hours of death, if we be carefull to watch over our lines.

Generall cauf: of of comfort in Death. Dead coalcs.

The Third general Reason is, because of our indisposition at the houre of Death, or in Death, because men do not then friue with themselnes to stirre up their Faith, Zeale, and the graces our want of God in them, and prepare themselves with a good conscience to the; for a man may have Faith and Repentance, and other graces of God in him, and yet because he doth not stirre vo those graces in him, he may die with little comfort. A man in this case is like walting coales covered over with afthes, which must be flirred, or els they will die fuddenly; therefore when a man comes to die. he must flirre yo his faith, hope, repentance, patience, care, loue, und all the graces of the Spirit : euen as old laceb, Gen. 49, vit. when he came rodie, did reare vo himsetse, leaned on his staffe. and worthipped God, though an old decrepid man, and bed-rid, yer he gat him vp vpon his knees, carned himself, and renewed his rependance; fo must a Christian man do ar the time of death,

flirre vp himselfe and prepare to humiliation, and to die in the Lord, lest they want comfort in death, which otherwise they might attaine to. So we fee good Stephen amongst a shoure of Ads 7.60 stones that brained him, yet lift up his eys to heaven so as he made all his perfecutors amazed at his comfortable vision, and was not here a man prepared to die? Therefore let vs studie and pray in this case, that God would helpe vs to rouze vp our selges against that time.

Hitherto have we so proceeded in this Case of comfort in Death. that we have brought it thus farre, that a man may truly repent, and yet by occasions die with small comfort.

Now come we to the next point, the most observable of all the

rest; namely, that

There is a hopefull and likely way whereby a man may come to die with comfort, if he will not be wanting to himselfe, and neglect these means and helps which God affords him.

Now in this case there are two things to be declared vnto you:

I That there is fuch a way.

2 What that way is.

For the ground of the first I assume this, That a Christian man may be so fortified and composed in himselfe by the power of grace; Ground that what seener forrowes come in death; they shall be soffully that we welcome unto him. See this composed estate of the Saints well die comfet forth, Pfal. 37.37. Marke the perfect man, and behold the upright, for the end of that man is peace. So in the Hebrewes it is Heb. 11. faid of the Fathers, They were racked, foned, bewen afunder, and 15036,37. would not be delinered, that they might receive a better resurrection. So the Apostle saith of himselfe, Alts 21. 13. What do ye meane to wrepe and break- my heart, for I am ready not to be bound onely, but euen to die at Hierusalem for the Name of the Lord Iesus. So he Thewes, Rom. 8. 16, 17. As it is written, for thy take are we killed all the day long; we are accounted as sheepe for the slaughter, &c. Thus you see a Christian may be so composed in himselfe, that whenfocuer death commeth, it shall not move him from that comfort and sweet apprehension he hath in God. So Maccab. 7.5.6. the mother and her children vttered these speeches when they came to die; They exhorted one another with the mother to die manfully, and faid, the Lord God looketh upon us, and in truth hath comfort

Another faid, Thou like a fury takest vs out of this life, but the King of the world shall raise vs up. The third faid, being commanded to put forth his tongue, Thefe have I from heaven, but for his lawes I despise them. And so the three children in Daniel 2. 7. when a most exquisite death was set before them, they answered the King; O Nebuchadnezzar, we are not fearefull to answer thee in this matter: Our Godis able to deliner vs; but if not me will never farms from the holy lames which he hath given vs : So that we fee plainly by the worthy examples of these holy men, that a man may be to fortified and strengthened with the Spirit of grace, that whatfoeuer death come, and whenfocuer, it shall not take a way his heavenly comfort and peace. Very prophane men can fay, That delectation will take away the fenfe and feeling of any paine, because in Brift lib.7. grief and pains there are two things which concerne; First, Nociwam, a thing hurtfull to nature and all the properties thereof. Secondly, Perceptio Nocini, a fenfible feeling and perceiuing of that which is hurtfull to nature: Now something may be hurtfull to nature, when yet delectation more rauishing with the delight of another object, this hurt may be inseasible, not complained of at least: As a man being affeepe, there may be fomething hurtfull to nature, and yet he hath no fente and feeling of it. So Thomas Aquinas on Mets 4. faith, that the feeling and apprehenfion of Gods lone may be so great in a man, that it may make him reiosce in his first, as resolved against all mischief and affliction what seener,

One aficep. Aquin.12 q.38.on Achia.

c.vl.

burning coales bare-footed, vttered these words, O I malke upon these bot burning coales, as if I malked upon a bed of Roses; his delight in God, and a higher mightier apprehension carrying away the more fenfitiue powers of the foule, made that he felt no paine; Or who knowes but the violence of the fire might be as waged, as in the case of the three Children? Now if a Christian may die thus comfortably in burning flames, in the greatest extremity that can be, then it is more easie with divine assistance to overcome the lesser tentations; for if a heart be

fanctified by the power of Gods grace, fetled, composed in it

which is cast upon him. As lames 1. 2. Count it exceeding soy when you fall into dinerfe tentations, &c. fo that one may have joy even in dangerous trials and tentations: so it is reported of a holy Martyrin the Primitiue Church, that when he walked vpon the hot.

self, there is no doubt but that he may die in peace with heavenly comfort.

comfort, though he be in perplexity vpon his ficke bed. Thus it is cleare, there is a very probable way for a man to die in comfort. If a man (as I have shewed before) fall into the hands of theeues, Man robe and be rob'd and spoiled of all his goods; yea, left naked and bed. wounded in a wildernesse; yet if hee haue one iewell of great value vndiscouered, or in some sure friends hand, that at last he hopes to enjoy and possesse the same: his griefe, forrow, and vexation for his wounds are quickly forgot and passed ouer, the comfort of that he expects and hopes for, cuercomming the prefent affliction. So is it with the children of God, deprined and rob'd of all worldly wealth, pleasures and preferment, vexed and tormented with diseases, griefs, tortures, persecutions; yea, and death it felf: the hope of eternall life affords them such comfort, with the appurtenances therof, that all the rest is either ouercome, or ouer-

se passed quickly. Yet in this case he will say, Lord I thanke thee q.d.

"I have my iewell still, sicknesse hath taken away my strength, "and afflictions my ease; thecues have taken away my goods, but

" Lord I thank thee I have thee stil, all these things have not taken

"God from me, nor Christ, nor the hope of heaven, nor the prote-" Aion of Angels, the intercession of my Saujour, the peace of con-

" science, and the like; thus in this case a mans ioy remains still.

But how shall we do when the disease is violent, and death it Obiest. felfe so terrible, that we cannot remember our consolation and comforts: what way in this case is there to die with comfort?

This is a weighty point, and difficult to answer, therefore I pray Ans. to God, that as his Spirit in the house where they were met together, fate vpon the disciples heads in clouen fiery tongues, that so it would please him to fend his holy Spirit to fit vpon my tongue, that fo I may reucale this great matter vnto you, and lay the burden as handsomly as I can upon your shoulders; for the more handsome a thing is wrapped vp, the better it may be caried. Now in this way to die comfortably, observe two things required at the hands of every Christian soule that would die in comfort.

I A constant continual Preparation at all times for Death.

2 A holy disposition when we come to die.

If thefe things be practifed, A preparation to die, and a fanctified heart at the houre of death, it is fure and certaine we shall die happily and well, whatfoeuer difeafe we die of.

First therefore there must be a preparation to death, for a man Aa 4

1 A prepa ration to death. loceph of Arima. thea.

shall hardly die well, if he do not prepare for death before death come: as it is written of lofeph of Arimathea, loh, 19.41 that he made a tombe in his garden, and why in the garden? that in the midit of all his pleatures and delights, he might remember death, and fo prepare himselfe for it: even so must the rest of Gods people doe, prepare for death before it come. We reade that when the people of God were to celebrate the Paffeoner Exod 12.11. the text faith And thus yee hall eate it, with your loines girded your hoes on your feet, and your staffe in your hand, and yee shall eate it in hast, &c. And why was this? that the people might be ready to passe out of Agypt whenfoeuer God should call them vnto it Euen fo a.uft euery man prepare himselfe for death, get his staff into his hand, Passeouer haue his loines girded, his shoes vpon his feet, that he may be ready to depart out of this world, when God shall appoint him; but fuch is our corruption that a number have a care onely to lize in iolity, reglecting altogether preparation for the day of death, how to lay themselves downe in rest & peace of conscience at that time. Now there be three reasons that may mone a man to prepare him-

self for the day of death; First because of the uncertainty of Death. Vn.

to prepare certain I fay, both in regard of time, place, manner, for though we for Death all know that we must die, that no man can escape or avoide it : Reason s. yet are these other circumstances of our death onely known vnto God. Wherefore because nothing more certains then that wee must die, and nothing so vncertaine as Time, Place, and Manner; it stands vs in hand alwayes to be prepared for it, doing and ordering of our affaires betimes, as good old I/aac faid in this cafe to his fonne Elan, Gen. 27.1.2. Behold now I am old, and know not the day of my Death, come therefore dreffe me vinifon, &c. That my foule may bleffe thee before I dye. Euen fo must wee doe, order all matters wifely, exhort one another daily whileft it is called to day, doe what good we can; repent vs of our fins, delay no good wee are able to doe to our felues or others, faying to friends, children and acquaintance, ô my time is vncertaine, therefore remember this and this, do this and this, &c. Thus must we prepare for death. there is none amongst vs I know, but if he had an intent to build a house, would furely make preparation for it before hand, as Timber, bricke, morter, tyles, with other necessaries : So seeing wee are to make fure for our selues an eternall house not made with hands, let vs be carefull to furnish our selues, to fit our selues for it,

House Building. by earnest proper, faith, patience, obedience &c. because (as I said) we are vaccertaine of the time, whether to day of to morrow, young or old, this yeare or the next; whether in the day or the night, whether in the house or the field; whether amongst our friends or enemies; whether of a lingring or a sudden, a mild or a torturing disease, by land or by water, by sword, or famine, or pestilence: all is (I say) uncertaine, therefore we must prepare for death, in regard of the certaine uncertainty thereof.

A second Reason to mooue vs to this preparation is, Because me Reas 2. can die but once: and that which can but once be done, had need to be med done. So the Authour to the Hebrewes saith, Heb. 9.17. It is appointed for men once to die, and after that commeth indgement. So because we can die but once, we should be very carefull to do it well, seeing if it be ill done, it can neuer be mended againe. In all other things if a man do amisse at first, he may repaire it afterwards, but onely in this matter of death, there is no amendment, no redemption afterwards. If a man shoot an arrow at a mark, if Arrow in the first aime you tell him what his fault was; that he is ouer, so vnder, or wide he may mend it the next time, or the next after that; but in death it is not so, once amisse, and ever vndone: therefore be carefull to die well, seeing it is but once to be done.

The third Reason is, The remedilesse state after death: for, looke Reas.3. how death leaves a man, so shall independ find him. As long as a man is alive here vpon earth, there is hope that he may be converted, repent of his sins, and be brought before the Throne of Grace; but if a man be once dead and laid in the dust, then he can never attaine to repentance for his sins, Faith in the Promises, nor vnto one sanctified grace of Gods Spirit, though he would give a thousand worlds, if he had them: therefore every mans wildome must be to prepare for death before it come, according to that counsell of Eccles.9. 10. What seever thine hand sindeth to do, do it with all thy might, for there is neither worke, nor device, nor wisdome in the grave whither thou goes.

Now this Preparation to Death stands in sine Duties.

Duty of Prepara-

First, A man of understanding must furnish himselfe with chose tion.

graces and duties that be most needfull at the day of death : He must labour for Faith, and Patience, and Obedience, with other holy graces of God; for he cannot then spare any grace, but these three a man shall find more especiall need of when he comes to die; there-

Tree fel-

ling.

Neabs Ark fore as Noah made an Arke to face himselfe and his housheld from the floud before it came; so must cuery man before death come, labour to fauc and fecure himfelfe, that he may have a place of shelter in the day of death. Wherefore if a man would die well. he must first come to live well: for questionlesse as a man lives, so is he likely to die. If a man look voon a tree when it is a felling, he may give a shrewd ghesse where it will fall : for look where the greatest burden of boughs hang or grow, that way commonly the tree will fall: and even fo, looke which way a mans thoughts and affections carie him in the course of his life, the very same inclination will sway him at the houre of his death. Therefore a man must prepare to furnish himseife with abundance of holy graces, that they may ouer-fway him in his loofing from earth to heaven when he dies, referring all vnto God and his good will and pleafure with holy Danid, laying, I beld my peace and faid nothing, becanfe thon O Lord haft done it.

Secondly, A man must, that would die well, arme himselfe against the feare of death, for a man cannot die well, if he be afraid to die, therefore he must be armed against it. If any ask, how must we be

armed against the feare of death? I answer.

tion. How to be armed against the feare of death.

Ans.

Duty of

Prepara-

First, By perswading himselfe that it is Gods appointment that be stall die; yea, that the very time and manner of our death is appointed by him, yea every fit, pang, and trouble at the time of death: all particulars are appointed, as Christ shewes, Marth. 10. 30. But the very haires of your head are all numbred. Secondly. we must arme our selues against the feare of death, by considering the comfortable state which followeth after death; For, Christ hath quite altered and changed the nature thereof, fo that whereas before death and hell by meanes of our sinnes were chained together to [wallow vs vp. as it is Ren. 6.8. Death went before, and Hell fellowed after; now Christ hath dislinked and disloyned them, and hath made a new vnion, so that now death goes before, and heauen followes after to the godly and faithfull. And therfore as a man that is ready to passe ouer tome great terrible river into some delicate garden, must not so much look vpon the deep waters, as think

Great Riuer paffage.

vpon

vpon the place whither he is a going: fo must we do in our journey to heaven, we must not so much be terrified with the obstacles in our way, as the benefits we shall have by dissolution, freed from finne, and to enjoy the felicity of the bleffed for euermore; yea, and to consider, that as the Angels stood ready to carry Laza. rm his foule into Arabami bofome, fo stand the Angels round about the beds of the faithfull, to carrie their foules into heaven, which is a maine benefit we now have by death; For, it is made to Note. be the great exemise of lin, although by fin it came into the world; yet God hath fo altered the former course, as he hath made death the only means to abolish sin in his servants; this sould make vs reioyce in the day of death, confidering whither death brings a foule fitted for heaven. If a man should be sent for vnto the Court to live One sent there, and to receive honour from the King, if (as he entred) for to there should stand a terrible grimme Porter at the gate, this man Court. would not much feare the Porter, being fent for to come to the King, but cast his eyes on the Pallace, and busic himselfe with the hopes of his entertainment at hand: So, when God fends for vs to live with him in heaven, though death be like a terrible grim Porter, yet let vs not look vpon his vgly face, but cast our eyes to heauen, and beyond that, by confidering the comforts of that place. Thirdly, we must arme our selves against the seare of Death, by considering, that by death me die to sinne; and that death is the very accomplishing of our faluation: Sinne brings all to death, and God hath made death (as I faid) a meanes to abolish sinne, so that first death is the messenger of God. Secondly, it is the doore to let vs into heaven. Thirdly, it is the death of finne. Fourthly, Death is a con'ummation of our fanctification here in this world. therefore a true penitent foule hath no cause to be afraid of death. Indeed the wicked worldling, whose hope and God is his wealth. hath great cause to be afraid of it, because in a moment it snatches away from him all that he hath been a gathering and drudging for so many yeares together, leaving him nothing of all his hundreds and thousands, but a poor woodden collia to lie in: this makes him afraid of death. And againe, he is afraid of death, because it is not a doore to let him into heaven, but an open wide gate to fet him into hell, where he must lie eternally tormented with the Deuill and his angels for euer. But a godly foule who hath his place made, his fins repented of, who hath lived a watchfull life over his heart

and waves, hath now no cause to be terrified, but rather (as Christ speakes) To life up bis head and reiogee, knowing that bis Redemption drawes neare: and that his faluation is now nearer than when he first believed: fothat a Christian vntill death come may truly fay, Morser dum non morior, I die whilft I do not die.

Duty of Combat fighting.

Thirdly, amenthat would die well, must labour to weaken death betimes; If a man were to fight a combat with an enemy for his Preparati. life, having the dyeting of him a weeke before the combat, or more, I hopeno man thinks but that it were good policy to make his enemy to feeble and poore, that he should not be able to strike a stroke to hurt him: So every man and woman living must have a combat with death; and yet this is a great mercy of God shewed vs, that we have the dyeting of death, fo that we may weaken it if we will, and abate his strength. Our good life weakens him. and our finnes give strength vnto him, Therefore if we have any care of our estate, let vs prouide to weaken him before we come to the combat, that he do not foile and ouercome vs. Let vs deale with him as the Philistims did with Sampson; when they perceiued that his strength lay in his haire, by and by they cut off his haire, and made him as feeble and weake as other men: So must we do, intending to weaken the great frength of death, we must labour to finde wherein his strength consists, and finding that it Dan 4.27 lies in our fins, we must then (as Daniel speakes) break off our fins by rightcoufnesse, endeauour to remoue them as soone as may be. Wherefore I exhort every one of you who hope for the fauour of

Sampson.

Tudg 16. 21.

> God, to repent you of your fins, and fet awork the power of grace, that so you may attaine for your comfort to

finde Death weakened in the day of Death.

LECT.



LECT. XII.

THE CASE OF REpentance, of Comfort in Death.

Nvm. 23. 10.

Let me die the death of the righteous, and let my last end be like his.

T is one thing to stand a mile off and shew a man a towne or a countrey, and another thing to take him by the hand, and bring him into the gates, and so carrie him from street to street, A farre from place to place, not onely shewing the and neare thing afarre off, but a part of the glory of the sight-

fame; so in this present Treatife which we have in hand, it is one thing to tell you that there is a way whereby the righteous may obtaine to die well, (if they will not neglect it) and another thing to take you by the hand and go with you from field to field, from particulars to particulars, till we have put you into the gates of heaven: the one we have done out of the ability God gane, and now we defire to performe the other.

The duties of preparation of them, confilted of fine fenerall heads; First, that a man of understanding must furnish himselfe with those graces and duties that be most needfull at the day of death. Secondly, that a man'in this case must arme himselfe against the searce of death. Thirdly, that a man must learne to weaken death betimes. Now we good.

Fourthly,

360

Duty of Preparati. on.

Queft. Anf.

Fourthly, He who would die well, muft begin to die betimes; he must die daily, as the Apostle professeth of his own practice, I Cor. 15.31. I protest by our resoycing which we have in Christ lefus, I die daily. So must we do, we must be adying daily, inuring our selves to death before death come. But how shall this bedone? I answer, by mortifying our flesh, and newnesse of life; enery affection must be humbled, and receive a little death; This world must be the schoole wherein we must learne to die; for it must teach

vs by the Word of God, to fet the leffe by this world, and all Legs and worldly things. Chyrurgions when they come to cut off armes or arms tyed. legs, they first tie them hard many dayes before, and so stop the

course of the bloud, that what they take away, may put the patient to no paine: even so must a man do, first stop the course of these worldly pleasures, wherby he may be enabled with comfort

Burden to leave them all when God cals him. Secondly, it must teach vs carryed. patiently and fitly to carrie this great croffe of death, for a man that would inure himselfe to carrie a great burden, he must first inure himselfe to carry the leffer; soit is in death to go through this

couragiously and well, one must first accustome himselfe to beare the leffer croffes, and smaller troubles incident in this our fraile life: for if he cannot endure the smaller crosses, and as leremiab speaks,

run with the footmen, how shall one be able to endure the greater afflictions, and run with horfes in terrible overflowings? Thus he who would die well, must die daily, euery crosse, trouble, or

change, must be as a day of death vnto him.

Duty of our Preparation.

ters.

Fiftly, in this case one must often pray vnto God to take away the bitternesse of death; as the Author to the Hebrewes speakes, Christs practice was, Heb. 5.7. Who in the dayes of his flesh, when he had offered up prayers and supplications with strong cries and teares ento him that was able to fave bim from death, and was also heard in that which be feared. If then Christ with many cries and strong teares prayed God instantly and earnestly to take away that cup from him, so must every true Christian be content to go into his chamber or closet, there heartily and earnestly to pray vnto God. to take away. leffen, and mitigate the bittemeffe of the paines of death; If one thus de constantly believe it, he shall finde great comfort in the houre of death. When the people had light vp-Bitter wa. on the bitter waters of Marich, yea fo bitter, that they could not

drink them, Exo. 15.15. as Mojes faw the people in this extremity, God

God shewed him a tree, which when Moses had cast a little of it in the water by and by it became fweet: even to maft we pray ynto God, that into the bitter cup of our death, he would cast in a little of the sweet wood of the croffe of Christ: I meane a little spirituall comfort in and through his gracious promifes; and then, as he endured his forrow and fweats, fo the fowrest death shall become most casse vnto vs.

Thus having declared vnto you the duties of Preparation for death, it remaines I shew you how to practice the same. We read Mat. 19.22 when the rich man came to Christ, desirous to know how he might attaine eternall life, and Christ had told him, that for attaining thereof he must fell all that he had and give to the poore, he went away forrowfull. So (it may be) that many who come hither to learne to die, when they heare that it must cost them so deare, that there is so much adoe about it, and must indure a great deale of labour and paine, will be content neuer to go a- Wife mens bout it. And yet as the wife men tooke a long journey, with a great deale of tranell and paines to finde out Christ, Mat. 2.10. whom having found, they were exceeding glad and joyfull: fo who focuer he be that labours and takes much paines to die well. having once attained the same, the joy of so comfortable a passage at fuch a pinch, will make him reioyce, and think all his labour and paines well fpent. The next thing to be confidered, is,

Secondly, That there must be a holy disposition at the time of death.

For, though a man haue made preparation for it, vet if he do not holily dispose himselfe when he comes to die, he may want the bleffing of a comfortable and quiet death. As when qualmes come ouer or vpon a man, if he have Aquausta, Rofafolis, or other Cure of comfortable waters by him, he may be refreshed and reniued; but qualmes, if because of some courtous humour or neglect, he let the bottles hang by neither tasting nor applying any remedy, it is all one as if he had been without them. So it may be with a man at the time of death, he may have the waters of good wishes by him, prepare himself for God, and pretend before-hand to receive comfort in his ficknes; yet if he let them lie by, and apply them not, that is, ftirre them not up in himself, for all his preparation, he may find little or no comfort at death. Therfore there must be a spiritual excitation and stirring up of the graces of God at that time; the rather because that

Mariners

care.

that is the last act of our life, the last part we shall play you the stage of this world. Saint Paul 1 Cor. 15.26. calls it, The last enemie that hall be subdued, is Death, & c. Therefore because Death is the last of our life, we should have a special care to act and performe that well. A good Mariner who hath carried a ship well two or three yeares through the raging feas, will especially double his care for her fafe landing; that she do not mis-carrie when she is ready to enter into the harbour. Euch so a man who hath well disposed of the little barke of his body fifty or fixty yeares through the troublesome seas of this world must have a great care to lay it downe well at the day of death, or els he shall staine all his former cunning and knowledge. Thus you see there must be a holy disposition in Death; which consists in fix things.

First, That a man be willing to die, when the time wcome; that

Patience,

one do not then hang after the world, and defire to tarry longer, a holy dif- when God would have him depart by appointment. As a merchant who fends his factor beyond feas to traitique for him, he must be contented to tarrie there, or returne at his masters pleasure: So must we do, because we be all servants of almighty God, sent hither into this world to be imployed about his businesse, as long as he will have vs: therefore when he fends for vs, we must be willing and ready to come home and give vp our accompts, though we leave all behinde vs. Thus our bleffed Saujour many a time delivered himselfe from death and danger, he went into Ægypt, he fled into the wildernesse, and many times avoided his enemies. But when the time was come, as we see John 18.4. then he went out willingly to meet with death: So Morfes defired that he might go ouer Iordan, and tread vpon the Land of Promise: But when God had denied him this request, and told him he must die in the wildernes, the went as willingly vnto the place of his death, as we do to a feast or banquet: So old Simeon, when he had once gotten Christ into his armes, became most willing to die, Luke 2. finging that Song, Now Lord let thou thy fernant depart in peace, for mine eyes have seene thy saluation; this is the first thing in this holy disposition, to be willing to die: wherefore it is a lamentable case, that a number professing Christianity, should so hang vpon the world at that time, like natural men, mentioned Pfal. 17.14. Which have their portion in this life, whose belly than filest with thy hid treasure, &c. It is wonderfull that worldlings do thus, but

that Christians should doe so who have layed up their hope in God, the comforts of faluation in Christ, and expect this as the chiefest happinesse, it is a wofull thing. The good people, Name, 13. when they faw the clusters of grapes which were brought vp- Grapes in on a barre betweene two men, they made hast towards the land courage. of premife, and incouraged one another to rife vp and enter: even fo when God hath given vs fome first fruites of the Spirit, some state of the loves of the life to come; some little grapes of our heavenly countrey, what should we doe, but make hast and dispatch speedily to enter into the full possession of the same?

Secondly, One must then let all goe and apply himselfe wholly to the Caluation of his fonle; So wee fee the good theefe did when he Thing in came to die, all his care was for the faluation of his foule; though a holy dif hee hung in paine and torment, yet hee prayes to Christ, not for position: releefe from death, or to ease his pain, but onely that Christ would remember him when hee came into his kingdome; Euen fo must wee doe, when we come to die, wee must not looke after our paines, nor after our ease or worldly accounts, but that our foules may bee faued, how we may stand before God with an vpright conscience. If a mans house be on fire and hee cannot in this Best danger faue all his goods, hee will yet apply himselfe to faue his faued, best things, carry out his jewels plate and money with for best things, carry out his iewels, plate and money, with some of his best houshould stuffe, that if any perish, the worst may burne first. Thus must a man doe at the day of death, when he sees that he cannot faue all, because he must loose his soule or his goods; the best way then is to let all goe, and wholly to apply ones selfe to faue his foule at the day of death.

Thirdly, One must labour to die infaith, as hee hath lived therein, as Heb. 11. 13. It is faid of the Fathers, all thefe died in faith; Thing in They died not all in their beds, nor of a lingring sicknesse, nor a- a holy dismongst their friends, for some were fawne afunder, some stoned, position, but all died in faith. And our Saujour Christ we know when hee came to die, in his very greatest extremities of death vpon him. in the very agonie of death hee did wholly rest vpon God, crying out, My God, my God: fo must wee doe in the greatest paines and valamities of death, yea in torments, wholly cast our selues vpon Gods love and favour as our furest hold; we should thur vp our eyes, & cast our selues on his mercie, with full perswasion that though we shall dwell in the dens of death for a little while, yet

one day hee will raise vs vp, and make vs partakers of Heauen, where wee shall have the comfortable presence of God and his holy Angels and bleffed Saints for euer. It is observed, that when a man is in danger of drowning, looke what they have in their hands they hold fast, and neuer part with it, no not when life leaves them; fo must a Christian soule doe in the time of death, cast vp his armes and lay hold vpon Christ, never part with him, no not when the last breath leaves him.

The Faith a Christian must die in, consists in three things.

Thing a man must die in.

First, He must die in the faith of his owne Reconciliation with God; that God is at peace with him, and become his good Father, by the meanes of Iesus Christ, and therefore boldly to goe vnto God as vnto our Father, knowing that no child can be so welcom to his father, as wee shall be vnto the Lord our God, which is the comfort, that the Church hath left vnto her by Christ, Ich. 20. 17. Goe unto my brethren and fay unto them, I ascend unto my Father, and your Father, and vnto my God and your God; As if hee should fay, Let it be your comfort, that God is your Father, heaven is your home, he is not a stranger vnto you, but your God is more compassionate, then any earthly father can be. This way onely the Prodigall fonn took for mercie, when his case was desperate, Luk. 15. 18. For hee thus disputed with himselfe, whatsoever I have beene, or whereforner I have lived, it is no matter, yet because he is my Father I will goe home and craue pardon in hope of mercie: So must a man thus by the meanes of faith say, I will goe to God as to my Father; Though I walk in the midft of the valley of the shadow of death, yet will I feare none enill: for my Father will have a care of mee in all effates; I am his this man may depart with comfort and finde ioy and peace accompany his passage.

Pfal 23.

Secondly, A man must die in the faith of his owne happie and com-Faith of fortable effate after death, that being a true penitent, death shall his happy be nothing else but a doore to let him into euerlasting life: So estate to that as Christs death, Luk. 9. 31. is tearmed Transitus, a departing, a passage onely, a passing from one place to another: so death is but a departing a passing tro earth to heave, from finful men to be with God, Saints, and Angels, and with the spirits of inft men come to perfection, from things transfeorie, to things enertailing. To this effect

come,

effect lob freakes, lob. 14.14. If a man die Shall be line againe? and all the dayes of my appointed time will I maite untill my change come. So Paul, Philip. 1. 23. I defire to be diffolned and to be with Chrift. Againe, For wee know that if our earthly house of this Tabernacle 1.cm.s. bee dissolued, wee bane a building of God, an house notmade with hands, which is eternall in the heavens. Whereby is fignifyed the Gent. flate of eternall glorie and life euerlasting : and therefore as old lacob renined, when hee faw the Chariots and horses come, lacobs which should carry him into Leppt, so because death is the fierie Chariot. charior of Almightie God, whereby all his children and chosen are caried home vnto eternall life, let vs comfortably lay hold vpon faith, when wee see the chariots of Almightie God, stand ready at our dores, and rejoyce that death will doe as much for vs. as these fierie chariots did for Elias which carried him into heauen, and be no more affraid of death then he was of that fierie chariot and horses which carried him into heaven, both having alike commission, though not in the same manner.

Thirdly, We must die in the persuasion of our own blessed and ioysult resurrection that howsoever our bodies shall be dissolved into dust, In persua and die as others, yet that one day we shall arise and live again, son of a Thus sob fortissed himselfe against all his miseries with hope of Resurrethe resurrection, as sob 19. 25. I know that my Redeemer lineth, and ction hee shall stand the last on the earth, and though wormer destroy this

body, yet shall I see him in my sless, &c. This also supported the Prophet Danid, Psal. 16. 9. Wherefore my heart was glad, and my tongue reioyced, and my sless rested in hope, for show wilt not leave my soule in the grave, neither wilt thou suffer thine holy one to see corruption. This was the faith of Danid, that hee was perswaded that God would bring this bodie out of the grave at the time appointed, & herewith Christ doth also comfort himselfe in the dayes of his sless, Math. 15. 21. That although he should suffer many things at the hands of the Elders, & of the high Priests and Scribes being slaine; yet that the third day hee should rise againe. Now that which was the stay of Christ, of lob, of Danid, that must be the stay of every faithfull soule, in all troubles and a stickions.

Fourthly, Wee must shew forth especiall patience at the houre of 4 death, for though we have need of patience in the whole course of in our paour life; yet at that time most of all: So the Author to the Hetient suffe brewes shewes: For yee have need of patience, that when yee have ring.

Bb 3 done Heb 10-36

done the will of God yee might receive the promise, so all had neede of patience. This much was our Sauiours practise mentioned, Act. 8. 3. He was led as a sheepe to the slaughter, and like a lambe dumbe before the sheerers, so opened he not his month. Now Peter shewes vs, that Christ hath suffered, leaving vs an example, that wee should also suffer with him 1. Pet. 2. 2. Because (saith hee) Christ also suffered for vs, leaving vs an example that we should follow his steps, therefore as Christ shewed extraordinary patience at the houre of death, so must be meekly and patiently submit our selves vnder the mightie hand of God when wee come to die.

For our helpe in this case, observe three things which may make vs patient in the day of death.

Conside - ration to make vs patient in death.

First, To consider that our paines be alwayes lesse then our sinnes; and that wee feele not the thousand part of that which we deferue to suffer: as the Church acknowledgeth, Mic. 7.9. I will be are the indignation of the Lord, becamse I have sinned against him, vntill he plead my cause and bring me forth to the light, then shall I see his righteousnesse, &c. So the theese vpon the crosse confessed, Luk, 23.40. saying to his fellow, Dost thou not feare God, seeing thou art in the same condemnation? and wee indeed instly suffer, for wee receive the due reward for our deeds. So Ierm. 10.19. Woe is mee for my hurt, my wound is grieuous, but I said, truly this is my burden and I must beare it. So must every one say, this and this affliction, crosse or miserie is for my sinnes; all this trouble and vexation is nothing in regard of that which I have deserved by reason of my sinnes; which God might have imposed vponme.

Confide.

Secondly, to consider, That our paines are nothing to the paines of Christ, which hee suffered for us. Hee died on the Crosse, wee for the most part die in our beds, hee died among soldiers; wee for the most part die amongst our friends: hee was put to all extremitie at his death, and we for the most part depart of a long lingering disease. Augustine to this purpose saith well; Let man suffer what he will, and let his paines be never so great, yet hee cannot some neere the reproches, the crowne of thornes, sweates of blood, bufferings, resulings which our Saniour suffered: though he was Godge we but finfull men, he our Lord, and we his servants, he cleane, we polluted:

polluted; hee innocent and we guiltie and vnrighteous. Therefore feeing our paines in death (at worst) are so farre short of his, we

should be patient.

Thirdly, To consider these paines are finite, not lasting, and that they bring us to enerlasting cafe. So wee haue it, Ren. 13.14. Bleffed Confideare the dead which die in the Lord frem hencefoorth, for they rest from ration. their labours, &c. So Efa. 57. 2. it is faid of a righteous man, Hee Shall enter into peace: They shall rest in their beds, each one walking in his uprightnesse. Thus all good men shall be at rest with him when death comes, untill afterwards that they come to eternall, full, and euerlasting case; therefore this should make vs patient at the day of death, because after a litle paine, we come to a great Prisoners deale of case. We know when a jayler knockes off a prisoners bolts, bolts, fetters and Irons; it may be the wearing of the Irons puts him to a great deale lesse paine then the knocking them off doth, yet though enery blow goe to the heart of him, hee is content to be patient and still, because he knowes that paine will bring him more ease afterwards. So all men lye here fettred and grieued with the bolts and irons of mortalitie and sinne, in which case it may be when God comes to knocke off those irons by death, that we feele more paines & extreamitie then before; yet because this brings to ease, and euerlasting peace & rest, therefore it should make vs patient having therby these setters of mortalitie & sin loosed by death.

Fiftly, a maine dutie is, That wee must then indeanour that our The fifth speeches be grations and heavenly at the time of Death; That there thingin a bee sweet exhortations, sauourie, experimentall speeches to the holy disbeholders, questions of puritie, courage, and incouragements: as Polition grapes shewed vnto them of that countrie whither wee are a remooning to, as a light shining forth vnto them, even from the Grapes. confines of death, that the beholders our frieds may be, as inftruct. ed, so comforted in our happy and blessed departure. Wee finde (as a learned man well observes) that a man cannot goe so softly in moist ground, but hee will leave prints and markes behinde him of his foot-steps, so that though he be gon by, yet one may know which way hee went: So a man should not goe hence so softly to heaven, but he ought to leave some markes and prints of his footsteps, in his good life, good speeches, heavenly meditations, ioyfull excitations, and practife of holy graces, contempt of the world,&c. wich shewes whither we are a going, even home to our

Fathers house; So Christ the Patterne of all Humilitie, holinesse, patience, and meeknesse: what a deale of holy and heavenly speeches did he vie before his death, which are euer memorable, chiefely his feuen last words; So lacob, Gen 47. what a many gratious fweet words came from him ere his departure, to his fonnes and family. So David before his death bleffed and instructed his sonne Salomen faying, And thou Salomon my fonne, feare thou the Lord God of thy Fathers, &c. The like we have of S. Paul, Tim. I have funght a good fight, I have finished my course, and henceforth is layed up for mee a crowne, &c. Stenen also called upon the Lord Ielus towards his end, and Moles bleffed the twelve Tribes of Ifrael; more inflances i might giue, but these may suffice to shew. that every man must indeauour that his last words may be gratious and feemely when hee comes to die.

The fixth boly difpelition.

The fixth and last Duticat the time of death is, Holily to refions thing in a ones felfe into the kanas of God, as wee fee our Sausour Christ did, Luke 23. 46. Father into thy hands I commend my spirit: So Stenen when hee was in the greatest perturbation that might bee, in the agonie of death faid, Lord lefus into thy hands I commend my fpirit, euen when there was a showre of stones about his eares. Little children for the most part desire to die in their Fathers bosome. or vpon their mothers lap, even so must a Christian in the houre

Acts.7.

Children dving.

Pre ious Jewell.

of death lay downe his head upon the sweet brest and bosome of Iefus Christ, so rendring up his soule into the hands of the Lord. If a man had a most precious jewell which he did esteeme aboue all his wealth, valuing the same at some high rate : in time of danger he would furely make choice of his best and chiefest friend to commit it in keeping. So feeing every Christian hath a most recious jewell, his foule which doth farre exceed all other his wealth: therefore howfocuer wee trust friends with our lands and goods, wee must onely trust the Lord with our bodies and foules, that hee may restore them safe againe at the last day. So this is the last dutie a Christian hath to doe at the day of death, to that vp his owne eyes, and to rest vpon the sweet mercie of Iefus Christ to receive him into glorie.

If a man doe thus prepare himselfe for death beforehand, and and then holily dispose of himselfe at the time of death, there is no doubt but hee shall die welland comfortably, what death foeuer he dieine man can affure himfelfe when he shall die, where,

of what death; onely wee know if we goe on with these helpes shewed, when soeuer or where soeuer, or how soeuer, wee shall die the scruants of God, Saints in heaven, in peace of a quiet conscience, fo as they may write vpon our tombes and graves fuch godly Epitaphs, as the Holy Ghost doth vpon Mofes, So Mofes the fernant of the Lord died there in the land of Moab according to theword of the Lord.

LECT XIII





OF THE CONTRARIES to Repentance.

IEREM. 18.12.

And they said there is no hope, but wee will walke after our owne devices, and wee will every one doe the imagination of his wicked hears.



Auing spoken of the Cases of Repentance, especially of that great case of Comfort in Death, we are now to speake of the contraries of it. For euen as Mariners when they goe to Sea, they must not onely haue their course described before them in a Map, but they must also haue special notice of rocks, and shelfes and sands, that they may auoide them; Euen so must the Christian man not

onely know the way of the nature, parts, and properties of true repentance, but also even the Contraries and opposites therofito decling them as dangerous rocks in his spiritual passage towardshis heavely home. If you look into the Prophecie of Ezekiel, you shal sinde it thus written, Chap. 39.15. And the Passager which passet through the land, when any seeth a mans hove, then shall be set a signe up by it, &c. So must we set up signes and tokens in this passage of our life, that wee may avoide these and these places of danger. The Ministers of God are such searchers to finde out dead hones, that is mens sinnes, and when they have found them they give us special notice of them, and markes that we may every one looke into our selves by repentance, for many times we are hindered in our repentance and newnesse of life, for want of discoverie and apparant markes to be edirected by. Now these contraries unto it are two:

Signes fet

Mariners

at Sea.

T. Impenitencie.

2. Vnfound Repentance.

First, Impenitencie is a certaine blocke layed in our way by the denits. when a man bath noe touch or feeling of his finnes, but against his come Impeni-Science and knowledge, and indgement, lines in knowne finnes, which tencie. for his life he cannot lament nor leaste, or fet himfelfe against and what? is that Impenitencie mentioned, Rom. 2.5. But after thy hardneffe and impensions heart treasurest up unto thy selfe wrath, against the day of wrath and renelation of the righteons indoment of God. This is-impenitencie, when a man hath finned, to bee as merry as if hee had not finned, and neuer trouble his rest for it. Such as are mentioned, 2. Pet. 2. 14. who cannot cease from sinne, eate and drinke, are jolly and braue in companie, as if no such matter. like vnto Elan, who when he had committed that hainous finne in felling of his birth-right, Gen. 25. 24. was no whit dismayed, for faith the text : Then Iacob gane Efau bread and pottage of lentils, and hee did cate and drinke, androse up and went his way. Thus Estu despised bis birtbright. So losephs Brethren when they had seazed upon him, stript him off his garments, and cast him into a pit, with an intent to deftroy him; they were never a whit mooued with the matter, but in a manner added finne to fin. and fold him to the Ismaelites , Gen 37. 25. and fate downe to eate and drinke vetill they fam the Imaclites unto whom they fold him. So lerem. 8.12. It is faid, Were they ashamed when they had committed abominatios? nay they were not at all ashamed, neither could they blust. So wee see when we are not touched for the committing of sinne. but can be quiet and merrie, contented to cate and drinke, and fleepe as well as if there were no fuch matter, this is the impenitent and hard heart spoken of, when one is insensible of sinne. for as in some diseases insensibilitie is a great signe of danger, a man being most fearfully sicke, when hee doth not feele his ficknesse; so it is in the state of sinne, a man is in the most danger. when hee doth not see or feele it. So lerem. 8.6. I bearkened and Infensible heard, and no man spake aright, no man repented of his wickednesse, sicknesse. Saying, what have I done? And Ifa. 9.13. For the people turne not to them that smite them; neither do they seeke the Lord of Hofts: So Ezek. 23. 31 And they come to thee as thy people commeth, and they fis before thee as thy people, they heare thy words, but they will not doe them, for with the month they hew much lone, but their hearts goe after their coneton [neffe. Now there bee

Three

Three causes why the state of impenitencie is such a fearefull state to live in.

Caufe.

Dragon

fout vp.

First Because it bindes vs fast under damnation, and brings vs unto hell and in a manner shuts the doore of hell & death upon us being once shere. As we reade Reu. 20 3. That the Angell layd hold on the Dragon that old ferpent which is the dinel and Satan, & bound him a thoufand yeeres, and cast him into the bottomle fe pit, and fout him up, and and fet a feale vpon him; euen fo doth impenitencie deale with vs. our finnes fling vs into hell, and when we are there, then comes Impenitencic and shuts downe the doore vpon vs, ties vs in chaines, makes all so fast, that we have no power or way to get out of the fearfull estate we be in. Therefore, 2. Tim. 2.26. indeauour and exhortation in this case is appointed. Proouing if at any time God will give them repentance, that they may recover themselves out of the fnare of the diuell, who are taken captine by him at his will: So there is a promise that if at any time a man doe come out of the fnares of the diuell, and repent, hee shall have mercie; but it is very hard to be done, Impenitencie being such a sinne as the Lord euery where cryes out on : as Amos 2. and ler. 2.3. And thou halt a whoores forehead, thou refusest to be ashamed : So chap. 8.6. No man repented him of his mickednesse, saying, what baue I done? enery one returned to his course as the horse rusheth into the battell. And Isa. 9. 12. For the people turneth not unto him that (miteth them, neither doe they feeke the Lord of hofts: So Ezek. 23.11. As Iline faith the Lord God, I bane no pleasure in the death of the wicked, but that the wicked turne from his wicked wages and line. Turne yee, turne yee from your enill wayes, for why will you die, o house of I frael?

Caufe. out.

Secondly, Because it makes voide and frustrates all the meanes of orace and Life: As a man dwelling in some poore house comfortably with his wife and children, the Sun with his bright beames shining and breaking in vpon them : if one stop vp the window Sunn that and thur out all the comfortable beames; their comfort is gone: euen so it is when God brings the sweet beames of grace to shine in vpon the conscience of a sinner, impenitencie puts a bar against them, and shuts out all the light of the Lord and of grace that shines into our hearts, so making al the meanes of Grace and of Eternall Life vnprofitable and fruitlesse vnto vs; wherefore with the holy Prophet Danid, we must beware of this fearefull estate

that

that we may have boldnesse to say with him, Pfal. 66.18. If Iregardiniquitie in my heart, the Lord will not heare me. This makes one shamelesse and obstinate as Math. 22, 27. How often would I (faith Chrift) have gathered thy children together, even as a Henne gathereth her chickens under her mings, and yee would not; Thus

Impenitencie shuts out all thriuing in Grace.

Thirdly, Because Impenitencie brings the guilt of all our somes Cause. upon us : It is true if wee repent, as it is, Micab 7.19. God will pardon all our sinnes and cast them in the botom of the Sea. But it wee live in finne without repentance, this impenitencie will turne all our finnes vpon vs at the day of Iudgment. Thus doth it heape vp wrath upon wrath against the day of Gods fierce indignations euen as a man heapes vp gold and filuer that is euery day adding and increasing it till it be a great heape; so an impenitent hard Gold and heart, doth euery day heape vp and gather together by hea-filmerheaping of finnes, wrath vpon wrath against the day of wrath : So ped vp, that I may truely fay with a learned man, Breer better greatest sinner in the world, and to repent it then to be the least sinner and die in smpenicencie. Which is the worst and most fearfull estate that may bee. The vies of all which may be thefe:

First seeing the state of impenitencie is so dangerous, Let us Uses. pray to God ofsen to deliner vs from it, that though through the corruption of our nature wee cannot choose but sinne, yet we may fee our finnes, bewaile and mourne for them, and that we may nener come to that infensibilitie and deadnesse of spirit, neuer to lament to be forry for them but to have strength to remove from this estate, & rife vp as soone as may bee: praying with the Prophet Pfal. 119. I have gone aftray like a lost sheepe, feek thy sermant, for I doe not forget thy Commandements. Here you fee was a going aftray like a lost sheepe; but this was such a straying as might be found

out againe.

Secondly Seeing this effate is fo dangerous, Let us labour to get U/e 2. out of it as some as may be; for how losuer our fins are multiplied by our corruption, yet this sinne of impenitencie is more dangerous than all the rest, and brings at last a fearfull despair of mercie vpon Stone Sevs Therefore as the women going to the Sepulcher of our Saujour, pulchre. were carefull who should roule a way the great stone which lan at the mouth thereof, So let every one of vs now fay and bethinke our selves, who shall roule away this great stone this hardnesse of

heart, this impenitencie, this deadnesse & dullnesse of Spirit. Therfore as Ierem. 31.18. The Church prayes and confesses her failings; fo let vs pray, Connert vs, o Lord, and wee Gall be connerted : and let vs vsethe meanes diligently, whereby our hearts may be touched & subdued to a true remorfe and sense of sin, and the Majestie offended.

Vnfound Repentance, what ?

tance.

The second thing contrary to true repentance, is Vnfound repentance. This kind of repentance is, When a man shewes a kinde of repen-

tance, but he does it not in such fort and manner as God requires it, as Ila. 48.4. Is it such a fast as I have chosen, a day for aman to afflict his soule? Is it to bow down his head like a bulrush, and to spread Tack clash & ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? It is Gods expostulation with his people: as if Trials of he should say, Is this such a Fast as I have chosen? I have chosen hypocriti calrepen- fasting, indeed, and commanded it, but you failed in the true meaning and manner of it: I care for no outward shewes, so much as the inward humiliation. So the Lord hath chosen repentance, and commanded it, but we must looke for such a kind & manner as the Lord hath chosen. Now there be two forts of vnsound repentance.

> 1. Hypocriticall Repentance. 2. Deferate Repentance.

Of the first, there be foure markes or notes to discouer hypocriticall Repentance, i. When it is in flow, and not in the heart, when a man seemes to repent of his sinne, and vndertaketh an outward shew of forrow and sadnesse, without any inward compunction of spirit : of which the Lord complaines, Ier. 3.10. And yet for all this her treacherous lifter Iudah bath not turned unto mee with her whole heart, but fainedly, faith the Lord. So Hof. 7. 14. the Lord complaines, And they bane not cried unto mee with their whole heart. when they bouled upon their beds, they affemble themselves for corne and wine, and they rebel against me. And Pfalm. 78.35.36. And they remembred that God was their rocke, and the high God their Redeemer; nevertheleffe they did flatter him with their mouth, and they lied unto him with their tongues. They had good speeches with their lips, but their hearts were not vpright.

Secondly. When a man is more grieved for the punishment of his sinne than for the sinne it selfe. As Cain faid vnto the Lord, Genes. 4.13. My punishment is greater then I can beare; but he neuer cried out for his fin: So Num. 21-7. The people came to Mofes, importuning him to pray to God to remooue the fiery Serpents from them:

but were not fo earnest for to remoue their finnes . The Prophets are full of these complaints of the people to removue the ludgments of God from them: when yet their endeauours to remooue their sinnes were faint or none at all; and is it not so with vs? Here is sometimes a kinde of thew of forrow, sadnesse, and complaining on our crosses and gricuances, and so an outward profession of Repentance, which without the heart and true reformation

of life is but an hypocritical repentance.

Thirdly, When a man repents him of a sinne, and by and by fals as willfully into the same sinne as before: as the Lord complaines by the Prophet, Pfal. 105.13. They foone forgot his worker, and waited not for his connfell. So Pharaob repented often, Exod. 8.9. yet when the punishment was off him, he was as ill as before. Therefore when a man will take on to inucigh against any sin be it swearing drunkennesse, &c. and by and by runne into the same sinnes, it is an hypocriticall repentance: I grant fome fins hang vpon a man through the corruption of Nature, and will hardly bee shaken off: So that if wee doe not strine against them and labourto weaken their forces, they must and will by their vse and custome bring on hardnesse of heart, and so no repentance at all: wherefore let vs set a watch vpon our hearts for feare of returning to our old finnes, and leave finne before it leave vs.

Fourthly, When a man will repent of one sinne, and yet line wittingly in a number of other sinnes. This was the sinne of Judas, he feemed to repent the betraying of his mafter, but never thought (for ought wee' know) of a number of other sinnes he lived in. So Ahab made a shew of repentance for the killing of Naboth, but neuer repented for killing the Lords Prophets, nor of his Idolatrie. It is true indeed, That he that repents truly of any one sinne, repents of all; because, Eadem formalis ratio makes him hate all: which hatred will at last make him get out of all these snares:yet there is in many a corruption or taint of finne cleaning to fome, and forfaking others: which is another fort of hypocritical repentance.

The second Contrarie to true Repentance,

I told you was desperate repentance, when a man feeth his sinnes, and the horror of them, and yet never hath any terious thoughts of turning from them, but perish thus; & so it may be at last in some repentage. and the horror of them, and yet never hath any ferious thoughts furie or rage they cry out voon them, as wee know Indas did, he

confessed

Iulian. Tandem Galilae vi cifi.

confessed his sinne and saw it, but did despair of Gods mercy in pardoning it, this was vnfoand repentance: For repentance is fuch a fecret foe to sinne, that it makes one with all his heart indeauour to turne from it: therefore who focuer doth not turne from his finne, is not likely to come vnto Repentance. So Intian the A. postate came at last to desperation, when he threw vp his blood in the ayre, and cryed out; O Galilean thou hast at last overcome! Now this Repentance shall bee in all the damned at the dayof ludgment, to fee and bewaile their finnes; yet perishing under the burden of them, defiring hills and mountaines to fall voon them, and couer them. It is true then that all men shall repent at one time or other, fooner or later; either in this life or at the day of Judgment. Therefore how much better were it for men to repent here in this life, where they may have peace and joy in God and their owne consciences, then too late, with all torments vnsupportable hereafter, when they shall have no benefit by such an afflictive penall repentance. Therefore let vs repent betimes, fince God is fo gratious to accept of vs though wee haue beene great & grieuous sinners; for this, fee what Samuel said vnto the people. in their contrition, 1. Sam. 12.20. Feare not, yee have done all this wickednesse, get turne not aside from following after the Lord, but serne the Lord with all your heart, and turne yee not aside; for then should yee goe after vaine things which cannot profite nor deliuer, for they are vaine: for the Lord will not for fake his people for his owne great Names fake, &c. So Peter in his Sermon, Atts. 3.19. exhorts them; Repent yee therefore and bee converted, that your sinnes may be blotted out. So Ierem. 3.1. Thou hast played the harlot with many loners, yet turne againe to me, faith the Lord.

And farther, besides these two forts of vnsound Repentance,

there be two forts may be suspected.

1. Penitentia fera : Late Repentance.

2. Penitentia Coatta: Forced Repentance.

Now though both these forts of Repentance may be true, yet Late remay they also be suspected, first, as for Late Repentance, when a man neglects and puts it offall his life, vntill the day of death, it is greatly to be suspected, especially when a man hath had good

Elaus Teares, meanes of conversion, growing in grace, and living vnder a good ministrie. We read in the storie of Esau, Heb 12. 17. because hee neglected the time of obtaining the blessing that afterward when

he

he would have inherited the bleffing, hee was relected, for he found no place of Repentance, though hee fought it carefully with teares. So it may be suspected that if a man neglect repentance all his life-time, it will be hardly found at last; For Augusti. ne in this cale faith well : If a man repent when he can finne no more, is may be shought be forfakes not bis finne, but bis finne forfakes bim. Obiect. Hereunto is obiected by the delayers of Repentance, that the good Theefe on the Croffe, his repentance was late and true. Therefore Ans. a man may truely repent at last. I answer, I say not that late repentance may not be true; but that it may faile, and be suspected: as for the good Theefe confider two things : First, that this is a rare example, the like not in all the Bible again. Secondly, his repentance was accompanied with so many graces of the spirit in that disgracefull extremitie, that few (who have so lived) attaine vnto at the day of death; especially such who have hard hearts, and all their life-time put it off yntill that time. But we must not presume vpon the like, because the secret of Gods acceptation is Cali arcanum, A Diuine fecret and not within our wach.

Secondly, Conftrained Repentance, when one does repent, but in Conftrai. the time of trouble, or in fom great ficknes, afflictions, or when the pentance. Judgments of God are vpon him: as was feene in Pharach, Exod. 8. 15, of whome it is written; But when Pharaoh saw that the re was respite be bardned his heart, and hearkned not winto them as the Lord had faid. So also Num. 16.34. when the ground opened and fwallowed vp Korab, Dathan & Abiram, with their company, the children of Ifrael hearing the crie fled away, and were affiaid leaft they also should be swallowed up, but yet notwithstanding after this judgment they did murmur against God & against Moles. So there is a number of men & women among it vs that nauer thinke of Repentance, but when the hand of God lyes heavy vpon them as it is Pfal 78.34.35. When he flow them then they fought him, che. Therfore let vs pray vnto God to take away the hardnesse of our hearts from vs, and give vs a melting relenting heart, with the spirit of grace to ouer-rule our corruptions. First let vs pray to God, that wee may repent of our fins with inward forrow: Secondly, that we may be grieued for our fins rather then the panishment of them : Thirdly. that we may repent with resolution to sin no more And lastly, that we may repent of all our finnes, those most predominant as well as the fest, which we seeme to hate and abhorr.

LECT. XIIII.



LECT. XIIII.

OFTHEINCREASE

of Repentance.

2. PET. 3. 18.

But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ; to him be glorie both now and for euer. Amen.

Mine of gold.



Fa man should bring all you that are here present to a Mine of gold, and tell you that every man might gather for himselfe; what would you doe? stand still and gaze about you? nay rather would you not set your selves about to gather? Even so doth the Lord deale with you in the vse of these

good meanes; he brings you to a Mine of Gold, better then any the world can yeeld; hee bids you every man to gather for himfelfe; and therefore, Lord that any man should stand still, mispend the time, and not apply himselfe to gather these pretious things that bee before him! Wee spake the last day as you heard of the Contraries to Repentance, which are two; Impenitencie & vnsound Repentance: Now it remaines in the next and last place that wee speake of The Increase of Repentance; How, a Christian as hee increases in other graces of God, so also must grow in the grace of Repentance: wherein two things are to be declared:

I. That no mans Repentance is perfect in this life.

2. Because our Repentance is imperfect in this life, therefore as wee increase in other graces of God, so must wee grow in this also.

Now

Now if no mans Repentance be perfett in this life, then no man living can perfettly repent him of his finnes, and therefore when he hath repented, he had need to turne agains and to pray God to forgive the imperfection of it. Yet left any man should be deceined in this, we must know that two wayes Repentance is said to be imperfect;

I Inregard of the Nature of Repentance.

2 Inregard of the Degrees, and the Measure of it.

Euery mans Repentance therefore (as we say) is impersed, but how? Not in regard of the Nature of Repentance to him that hath truly repented, but only in regard of the degrees and the measure of it, it doth not mant any part of true Repentance, but onely mants the perfection of that part; and so we say in respect of measure and degrees euery mans repentance is impersed in this life. Euen as we see a Achild's little child hath all the parts of a man, none wanting; yet hath it parts not the persection of those parts; it is not yet come to the strength, growth, iust measure, sizes and height of a man: So it is in the Repentance of a true Christian, it hath all the parts of true Repentance, onely (as I say) it wants the persections of those parts, being not impersed in Nature, but in Measure and Degrees. Now that every mans Repentance is impersed in this life, it is prooued,

1 Generally. 2 Particularly.

Cenerally, became the state of this life is a state of imperfection; therefore no man can possibly attaine to perfection in this world; Proofe, this God hath reserved vntill we come to heaven. Schoolemen say well and agreeable to the Scriptures from Mat. 5. 25. That as long as we are in this life; we are not in our countrey, but in the way, as there it is said. Agree quickly with thine adversary whilest thou are in the way with him, &c. Our way now is the way to heaven, therefore because we are but yet on our idurney in the way, our state is a state of imperfection, as the Apostle shewes, 1 Cor. 13.9. 10. For, we know in part, and prophecie in part, but when that which is perfect is come, then that which is in part shall be done away. So S. Paul saith of himselfe, Phil. 3. 12. Not as though I had already apprehend that for which I also am apprehended of Christ less. So specified in the state of the world of the state of the state of the world is specified. So specified in the state of the st

demn mee: if I say I am perfect, it sall also proone me perwerse. And lames 2.2. hee affirmes, in many things we offend all; If any man offend not in word, the same is aperfect man, and able also to briale the whole bodie. Thus it appeares (as a Father speakes) that all

iust men haue but an unperfect perfection in this life.

Particularly it is prooued thus: First, no man can know all his finnes: which if he cannot know, then hee cannot repent of them fo fully as he should; to which purpose the Prophet speakes and prayes, P(al. 19. 12. Who can understand his errors? Cleanse thou me from fecret faults: wherefore it is cleere, one cannot repent him expresly of those sins he knowes not; but what he knowes and is convinced of, those he ought to repent particularly. Secondly, Noman, though he knew enery sinne be committed, is able to repent of the same perfectly, in regard of his corruption, so long as bee carries fraile flesh about him, and why? Because there is no motion of the spirit, but it is much weakened by the tentations of the flesh; as Gal 5.17. For the fleshlusteth against the spirit, and the spirit against the flesh, and they are contrarie the one to the other, so that yee cannot doe the things that yee would. So the Apostle confesses of himselfe: Rom 7. 18. For I know that in me, that is in my flesh dwelleth no good thing: for to will is present with me, but bow to performe that which is good I finde not; and why? because the law of our members still rebells against the law of our minde, and therefore as when men powre water into a glasse of wine, the water abates the strength. taft and solour of the Wine : even fo it is betweene the flesh and the foirit, the motions of the spirit be alwayes weakned with the motions of the flesh in some measure or other: so as we canot doe as.wee would, but line incumbred with a number of corruptions, clogged and weighed downe with natural frailties which make that we cannot perfectly repent vs of all our finnes in this life. Now against this doctrine there may be three objections.

Water and Wine

Obiett. 1

Ans.

All the morkes of God are perfett; Repentance is a worke of God:

Therefore Repentance may be perfed in a man in this life. To this I answer, the workes of God are of two forts, First. Same God worker immediately. Secondly, Some he worker not immediatly by himfelfe, but mediately by man. Now those workes of God which he worketh by himselfe they be perfect workes, and have no defects; but shofe morkes which God morkes by meanes of man. shole S. S. MESS

ribose be not alwayes perfect, but many times cary some points and markes of frailtie in them: As week now, a Scriuener who writes a perfect hand of himselfe, yet let him put the Penne into a childes Childes hand; though he guide it, his writing will not be so faire as that hand lead of his teacher, because it somewhat participates of the childes vnskilfullnesse: So it is in this matter of Repentance, because this is not a worke which God workes meerely by himselfe, but by the meanes of a man himselfe assisting, using his will, and other affections therein; Therefore because there is defect in mans affection, and Reluctation in his will, resisting well-doing, therefore his repentance must needs be imperfect.

The second Obiction is taken one of Scripture; where the Scrip-Obiction ture many times seemes to speake of the perfection of a Christian, sometimes commanding it; as Math. 5. 48. Be yet therefore perfect, even as your Father which is in heaven is perfect: Sometime commending man for it: as 1. Cor. 2.6. Howheit wee speake wisdome amongst them that are perfect, &c. So Phil. 3.13. Let us therefore as many as be

perfett betbus minded, &c.

And therfore if there bee perfection in other graces, There is also

perfection in Repentance.

To this I say, Persection that the Scripture speakes of, is either Comparatine, in comparison of others, as in the same third chapter of the Philippians, S. Paul hath plainly assimed that he was not persect before God: how ever now hee is persect Comparatine more persect then other men, who had not such excellent gifts and graces: As Noah was a just and persect man, in respect of those wretched people who lived in those times, Gen. 6.50. So lob and Zachary in this respect were called just men. Secolly, Exparts, we may be said to be just and persect in some respect and degrees: as Math. 5. Be yet therefore persect as your heavenly Father in persect. Here we cannot be so persect in the intention of our love but in the Extension thereof, to love all sorts, to love our enemies; to love friends and soes, and doe good to all of all sorts, with an eye vnto God; that is, that persection here meant and spoken of.

The third Obietion is this : All the graces of God that be imperfelt in this life, Ball bee perfetted in beauen, v. Cov. 120 10 10 10 10

But our Repentance shall not be perfected in Heauen, for in beanen there is no forrow for sinne, as Reu. 16.17. for God shall wipe away all teares from their eyes.

Cc 2

Obiet.

Therefore

Therefore because repentance shall not be perfected in heaven, it must needs be perfected in this life.

To this I answer, there be two parts of repentance considerable:

There is a Panal part (if I may so call it.)

2 A Part that confists in (andified motions.

Ans. That part of Repentance which is Panal forrow, afflicting teares, and such like, hall cease in heaven, and is meerely shut up within the bounds of this life. But, that part thereof which consists in faultified motions, shall be perfetted in heaven, because we shall perfettly dislike and hate all the sumes that ener we have committed. Thus the do trine being cleere, the vies are three.

First, seeing that no mans repentance is persect in this life, therefore as we pray unso God to pardon our other impersedions; so we must pray to pardon the failings of our repentance; not to weight them in the ballance of instice, least they be found light; but in the ballance of mercy, where small things are taken in good worth; and therefore as the man in the Gospell came to Christ

Mat. 9.24 With teares, faying, Lord I believe, help my pubeliefe; so must weall cry vnto God with mournfull and heavy hearts; Lord I repent, but for Christs sake pardon the many failings of my Repentance.

therefore it is cleare, that no man by his Repentance can merit any caises a shing at the hands of God; the very Schoole-men fay the felfe-

Repentance to be imperfect; yea, all we can do is full of defects and wants, therefore no merit before God; and if it merit nothing at the hands of God, then when men have repented them of their sinnes, they have need still of the bloud of Christ to make reconciliation and attonement for them. It is the opinion of some in the world, that if one have repented of a sin, by and by he shall be saved by the vertue of his repentance. But the truth is, that though repentance be a necessary duty and disposition, without which no man living can be saved in this state of sin; and though it

is full offo many imperfections, it had need of the blood of Christ to perfect it; and reconcile vs vnto God, holy, cleane, and vnblame1 Pet. 3.5. able in his fight, as Peter tels vs, Te also as linely stones are built up a spiritual bouse, an boly Priesthood, to offer up spiritual facrisce, acceptable to God by less Christ. So that do what we can, all

be neven le sincerely performed and often reiterated, vet because it

facrifices

facrifices and fernices be onely acceptable to God through him.

Thirdly, seeing all our Repentance is unperfect, so long as we use in this world: Therefore noe man is to dismay bimsette, and bee too much cast downe, if bee doe not sinde repentance to be perfect in him; If he doe not sinde a perfect hatred of sinne, loue of God, indeauour to please God in that hee requireth; In this case one must not too much afflict himselfe, because he cannot attaine to things impossible in this life; considering, That it is not perfection but truth of Repentance that God lookes for in this life: in which case S. Paul comforts the abiect, saying, 2. Cor. 8. 12. For if there be first a willing minde, it is accepted according to that a man hath,

and not according to that a man bath not.

The second maine thing is, That because enery mans Repentance is imperfett in this life, therefore there must bee an increase thereof Maine point, The in the life of a Christian: As wee increase in other graces, so increa. increase fing in the grace of Repentance. Therefore Christians have no of Repencause to be dismayed at this, when God brings them off againe tance. and againe to renew their Repentance. A number of poore Christians cannot tell what to make of this, when they have repented their sinnes, and beene comforted with the Promises of the Gospell, and gone on a long while in a cheerefull estate, vpon a sudden all their old fins are cast upon them againe to terrifie them worse then before, and so by a heavy recourse of sorrow they become much perplexed and amazed. But let (neh thinke that this is nothing elle but Repentance : As in a little childe when he begins first to Childe write, he frames his businesse somewhat vnhandsomely; when he writing. hath perfected a letter, his Master sets him to make the same letter againe, untill he doe it better and better, untill at last it be excellently well. Euen so because there are not those firme and true intensions of our affections in our first Repentance, the Lord is faine Note well to goe ouer againe with vs, and to fet vs anew to repent of our Comfort. old sinnes: thus is the growth and frame of a Christians progresse in grace, to goe it ouer againe still, untill it come to perfection. I have heretofore observed, that a tree allwayes growes untill it come to his full pitch of Rate; yet it growes not alwayes in one fort, but sometimes it growes in the boughs, sometimes in the branches, sometimes in the root. Quen so it is with a Christian, he hath his times of growth, he doth not alwayes grow in one A tree. and the same fort; but sometimes in one Grace, and sometimes in growing. another:

another, fometimes in knowledge, faith, lone, obedience, &c. and yet be in a good estate though he be put still to renew his Repentance from time to time, which (if I may so speake) becomes so much the purer, like gold when it is often refined; by ardent and often praying, againe and againe: therefore distressed Christians in this case, have no inst cause to be so perplexed and cast downe as many times they are.

Exhortation to Repentance.

Wherefore seeing it is necessarie still to grow in Repentance. and that it can never be too pure nor perfect, nor too often gone ouer in this life; wee must therefore sabour, and every day indeauour to be more and more penitent for our sinnes, bitterly to lament them, and increase in the detestation and hatred of them: fo making vie both of the mercies and judgments of God this way. as to further vs in the growth of our repentance. So wee fee Peter did by occasion of Christs mercy vnto him in the draught of fishes. Ink. 5.8. He fell downe on his knees and faid, depart from me, I am but a sinfull man o Lord! So did the Lords people by occasion of the judgment in the Thunder and lightning, I. Sam. 12. 19. fay vnto Samuell, Pray for thy sernants unto the Lord that we die not, for wee have added unto all our sinnes this enill, to take a King; thus must wee grow in this as in other graces. It is therefore a great corruption for any to defire to grow in other graces if this be neglected, and to doe some things conscionably and to neglect those other maine duties in Religion. For if one had a child, and the child should grow in one part & not in another; one hand and one leg should thriue, but not the other, but keepe still at a stand, how bitterly would be complaine of this? and yet fo is it in the state of many a Christian; one part of the graces of God growes well, but the other doth not grow at all; many increase in knowledge, shew a great deale of zeale, of deuotion, have furticiencie of faith and are cheerefull in their obedience, but they grow not a whit in Repentance, they are not a whit more humbled for their finnes, more penitent and cast downe before the Lord, and therefore can say. what cause have wee to be deiected and afflicted so for it? but let vs of better knowledge, learne to bee better affected, our care being to bee more and more humbled for our finnes. We fee in Nature, when a man is buried and layed in the ground, the more earth and mould you cast vpon him, the more hee consumes from day to day, being so much the more vnsit to rise vp againe, (suppose

Man bu-

Childe.

aliuc

aliue) from vnder the weight and burden of the earth which preffes him downe. Euen so it is with the sinne of a Christian: when
a man hath buried sinne in himselfe, the more he increaseth his
repentance and holy humiliation, the more earth and mold he casts
vpon it in this kind, the lesse able will it be to rise and reuiue againe:nay, our sad and serious Repentance will make it that it shall
not rise againe. Now there be three wayes wherein a Christia must
increase in the Grace of Repentance, as well as in other Graces.

1. In the Number of his Graces.

2. In the Measure of his Graces,

3. In the good vie of them.

First for the Number of Graces; see what Peter faith, 2. Pet. 1.5. Adde to your faith vertue, and to vertue knowledge, and to knowledge In the temperance, and to temperance Patience, and to patience godline ffe, &c. number And so 2. Cor. 8.7. Therefore as yee abound in enery thing, in faith and veterance and knowledge, and in all diligence, and in your lone to vs. fee that yee abound in this Grace also. Therefore it should grieve a Christian to heare a man speake of any grace which hee hath not in himselfe. Fine and daintie women wee know who have a Dainty delight in curious gardens, if they heare of any goodly Plant, or women. delicate Flower in another bodies garden, they never rest till they haue got a flip of it into their owne : yea, here they bega root and there a flip, and fo fet it into the ground. Euen fo must a Christian doe, because his soule is the garden of Gods graces therefore whatfoeuer grace of God he heares of to be amongst others. by and by hee must labour to get it home vnto himselfe; therefore it is great corruption for men to get some one grace of God. and neglect the rest, to get a little knowledge, zeale, denotion. &c. and yet neuer labour for a good conscience, sobrietie, patience, faith, loue. &c. letting these things passe vnrespected and A Childei vnregarded: A Christian must bee like a little childe, who every veere growes somewhat, and addes to his stature and growth in all proportion of parts, not growing in one member, and declining in another, so must Christians doe; indeauour to thrive in all graces.

Secondly, We must grow up in the measure of Graces as the Apostle 2 exhorts, 1. The state of Lord Iesus, that as see beseech you Breshren In the and exhort you by the Lord Iesus, that as see have received of us how measure yee ought to malke and to please God, so see would abound more of Graces; and more. So. 2. Pet. 3. 18. But grow in grace, and in the knowledge

Cc4

Seed.

Of the Increase of Repentance.

of our Lord and Saniour lefus Christ. Therefore if wee beleeve, let vs beleeue more; if loue, indeuour we for more; if patient, let Patience have its perfect worke (as S. lames ipeakes) that we may be intire and want nothing. Wee reade Math. 13. 31. The graces of God are compared to a little feed, not to a little stone, because though a feed be little, yet it is of such a thrining nature that it will not alwayes be little, but grow and increase to his limited stature & greatnesse. So the thing is cleere, a Christian must increase as well in the Measure as nuber of Graces, be like the thriuing feed. not like to a little stone that growes no bigger; which shewes their fearefull estate, who grow not in the measure of their graces.

In the good we of them.

Thirdly, In the vie of them; for one may have good Graces, and yet neuer put them to any imployment, like vnto that vnthriftie feruant, Luke. 19.20. who tyed vp his Talent in a napkin: and like that lame man by the Poole of Bethefda, Iohn.5. 7. who though he had legs, yet had no vie of them vntill Christ restored them: fo we may have some graces of God, and no right vse of them. if we be not carefull to rub them vp and fet them awork: wherefore the Church prayes, Cant. 4. 16. Awake o North, and come thou South, blow upon my garden, that the spices thereof may flow out, let my beloned come into his garden and eate his pleasant fruits. So Psal. 119. 24. Danid prayes, Give me understanding, and I shall keeps Ointmet. thy law, yea I fall observe it with my whole heart. Therefore as Mary not onely brought a Boxe of ointment to Christ; so that all the

Wine.

house was filled with the smell thereof : even so must wee not onely bring our Boxes of ointments, of graces vnto Christ, but effuse and poure them out, that God may smell the sauour, and others may receive good by them. If a man had a thousand Tunne of wine in a Cellar, which he had no vie of, but were kept closely there, what were any man the better for it? but if he would make a large Cifterne, and turne out a Conduite cocke into the streete. that every one who passeth by might drinke thereof, then would they commend his bountie, and be thankfull vnto him: So when wee have good graces of God which wee keepe to our felues. not being profitable vnto any, it is matter of rebuke and reproch, vntill weelet the cocke runne to water and refresh others.

One thing more is to be confidered, for conclusion of all; which is.

How a Christian may grow in Grace?

For it may be, many a one would bee willing to grow in Grace,

if they knew how; being ready to think or fay with the Iewes vnto Chrift, lob.6.28. What fall we do that We might work the work of God? So may ye fay to me, ye talk of excellent duries, whut how shall we performe them? To which Lanswers there be source things to be performed of every one that would grow in grace.

First, In the vic of them to be carefull that they may thrive and grow, as the Apostle prescribes, 1 Pet. 2.2. As new borne babes de- Means to fire the finsere milk of the nord, that you may grow theneby a If one grow in fow good feeds in his garden, and never water of weed them, or grace. fet vp flickes by them for their support and leading vp wards, all Seeds not his labour will be in vaine. foil one donor will be in vaine. his labour will be in vaine: fo if one do not nourith the good nor weed. feeds of Gods graces fowed in his heart and foule if he do not wa-ed. ter, weed them, and fet up supporters vnto them; a thousand to one that they will never thrue nor grow to any purpofe. Therefore we must do as the Juie doth, because the stalk thereof is Juic. weak, the string not being able to support it to grow up straight, therefore it catcheth hold with his keyes and clawes, voon every post and tree that it may climbe up by. So because commonly we all creep your the ground, and be not able to life vp our foules vnto heaven by our owne strength; let vs lay hold of the holy things of God, the promises of the Gospell, and the merits of Christ: neuer leaving nor giving them over, vntill they have lifted vs vp vnto heauen.

Secondly, We must vie all the ordinary meanes, besides extraordimary praces and prayer: for if we vie fome, and neglect the reft, Means to no maruell though God deny his bleffing to the reft : as if one grow in vse Prayer, and yet will not come to the preaching of the Word; grace. or if he heare the Word, and neglect the Sacraments: this man ma, misse of his aime and comfort; as the Disciples, Mat. 17.10. vied fome meanes, but because they failed in other some in the matter of faith, therefore they wanted a bleffing on their worke for that time. It must therefore be our care and wisdome to vie all the meanes which God hath appointed: as we know by experience, go to a Doctor for a paine in the head, he prescribes you Doctor. foure things for the remedy; of which if you take but two, and neglect the other two, no good can be done; for when you returne to the Doctor and tell him, that you have onely taken two of the fourethings prescribed: no maruell may he say, you are not cured, who have neglected the halfe of the meanes appointed

for your cure: So it is, when men will not be tyed vnto all the meaneswhich God bath appointed.

Meanes o grow in grace.

Thirdly, wee must vie all the meanes constantly which may stand vs chiefly in flead : as it is Heb 6.7. For the earth which drinketh in the rainthat commeth often upon it, and bringeth forth bobes meet for them by whom it is dreffed, receiveth bleffing from God. If aman have found out an excellent plaister which will cure his fore; if

A Plaister he pluck it away and doe not let it ly e when he is on the mending hand, but expose it to the aire; hee may relapse into a worser condition, or kill himfelfe: So when a man hath got fome profit by the vie of good meanes, if hee doe not then keepe to them. but grow loofe and idle, he may fall into as bad estate as before he knew of any cure or much worfe. Trees that grow by the fent of water, if the water be drawne from them, they canot thrine thrineingly, as before, so take away the constant vie of good meanes from a Christian, and you take away his life, hee cannot thrive or grow.

Meanes to grow in grace.

Trees.

Fourthly, We must fo vie all the meanes as we must bee carefull. and indeanour to bee bettered by them, and not only grow, but grow to a tafte of perfection by the vie of them, as new as may be. According to the Apostles Exhortation, 2. Cor. 6. 1. Wee then as workers together with him, befeech you also, that you receive not the grace of God in vaine. Therefore wee must doe as wife merchants. who when they have made a venture at Sea, cast vp their bookes. and looke into their accounts to fee what they have gained So Christians who bearea part in the house of God, and traisique against sin with his graces, must cast up their accounts, looke into their bookes, fee what they have gotten or gained, what graces be the stronger, and what graces the more weakened in their hearts.

Mer. chants.

vicw.

Laftly, it may be objected: is there now remaining any thing elfe to be faid in this Treatife of Repentance? I answer for my felfe: no-Valley ce. thing elfe I have to deliner vnto you concerning this Treatife onely to intreate you that as one having passed alongst a goodly plea ant long valley, where he hath feene on both fides great store of dehightful Woods, Townes, Castles, Riners, &c. when he is readie to leane that plaine, turnes about to view the place once more, and make impression thereof in his memorie: fo that you (having pasfed along and heard fo many excellent points in this doctrine of Repentance,) would turne about againe, once more to view them all ere wee leave them. to adad the berne gone and odw, brate gon

First.

First, you have heard of the Necessite of Repentance, that we summe cannot be faued without it. 2. The order of it with other Gracess of all. Repentance being first seene in the life of a Christian. Thirdly, The Nature of Repentance, in which was foure things; First that it is a changing & turning: 25 turning in al and every faculty of the foule: Thirdly, a turning from all fin. 4 a turning from all fin vnto. God. Fourthly, The Causes of Repentance, were three : 1. God the Edicient Caufe: 3. The preaching of the Law and Gospoll, the Instrumentall Cause. 3. The helping Causes: the Mercies of God, his Judgments and our owne confiderations, Fiftly, The Time of Repentance was twofold; Generall and Particular: in the Generall two Rules. 1. That wee must repent in this life. 2. That we must repent as foon as wee can, 2. In the special time of Repentance. were fine Particulars: 1. When we have fallen into any new sinne. 2. When the Judgments of God are threatned against vs: 3. When there is an offer of spiritual meanes of grace. 4. When we are to vndertake any great worke. 2 To renew our recentance every morning and evening. Sixtly, The parts of Repentance, in which foure things was observed: 1. Examination. 2. Humiliation. 2. Deprecation 4 Resolution, for the time to come. Seventhly, The Impediments of Repentance, were two. First in Judgment; 2, in affection: In Judgment foure waves: First, either to thinke our felues not ficke of finne; or fecondly ficke fo ficke as indeed we be. Thirdly, if ficke, yet that weemay recouer without repentance; or fourthly, if Repentance must needs be vet that it needs not to be fo full and firit as Preachers tell vs. Secondly, Impediments in our affections, were first the lone of the world; Secondly the loue of pleasures. Thirdly the loue of our owne case. Fourthly, the lone of our sinner. Fiftly, the defire to keepe credit with the world. Then we came to The Cases of Repentance, five in num. ber : First, the case of Relapse : Secondly, the Case of Iteration : Thirdly the Cafe of Restitution : Fourthly, the Case of Teares : Fiftly, the Cafe of Comfort in death. Ninthly, The Comraries to Repentance : First Impenitencie. 2. vnfound Repintance. Lastly. the Increase of Repentance, in two things : First that Repentance can neuer be but imperfect in this life: Secondly, wherein it failes.

Thus have I, according to that abilitie God gave, indeuoured to cast the seed of God into your hearts; now your wisdome must be to water it, when you are at home in your houses, that as my paines

hath beene to preach it vnto you, so yours may be to remember and make a right vse thereof. And so I end, befeeching God that the memory of these things may remaine with you till your dying day, that as every day you sinne, so every day you may so renew your Repentance, as Peter speakes, Alls 3.19.

That your sinnes may be blotted ont, when the times of resirching hall come from the presence of the

FINIS.



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